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Chronicle

Peace Conference.—Premier Millerand, on May 11, handed the Turkish Treaty to M. Tewfik Pasha, head of the Ottoman delegation. The ceremony took place at the

French Foreign Office. The Turks The Turkish have been granted thirty days in Treaty which to make their reply. The treaty states that England, France and Italy shall assume control of the finances of Turkey, and that the boundaries of Armenia shall be those assigned by President Wilson. The League of Nations is incorporated into the treaty in the same form in which it appears in the Versailles Treaty. The Turkish boundary in Europe runs along the Chataldja line, and in Asia embraces most of Anatolia. Turkish Sovereignty in Constantinople is conceded. The Turkish straits are opened to navigation in peace and war to all vessels under all flags, and are to be controlled by a Straits Commission. Kurdistan is granted autonomy. Sovereignty over European territory formerly belonging to Turkey, over Smyrna, and certain islands in the Aegean passes to Greece. Armenia, Syria, Mesopotamia become free States under mandatories. Palestine is set up as the national home of the Jews

under a mandatory. Hedjaz is recognized as an independent State; Egypt is acknowledged as a protectorate of Great Britain. Turkey cedes to Great Britain all rights over the Suez Canal and the island of Cyprus, to France all rights over Morocco and Tunis, and to Italy all rights over the Dodecanese and the Island of Castellorizzo. Turkey also accepts the treaties made by the Allies with the enemy powers, recognizes the abrogation of the Brest-Litovsk treaty, and of treaties made by Turkey with the Bolsheviki, agrees to the protection of minorities, and admits liability for war losses incurred by the Allies. Provision is made for the destruction of fortifications along the Straits, for the reduction of armed forces to the number of 35,000, for agreement on the part of Turkey not to maintain a fleet or military airplanes, and for the trial by Allied tribunals of Turks charged with war crimes.

Home News.—The Peace Resolution, drafted by Senator Knox, was adopted in the Senate, on May 15, by a vote of forty-three to thirty-eight, which was cast

The Peace Resolution on party lines, only one Republican voting against it and three Democrats in favor of it. Since the Knox resolution was substituted for the Porter resolution, which was passed in the House, the resolutions have been sent to conference, and the differences will be adjusted by the House and Senate Committees. Before the resolution was put to the vote, the clause requesting the President to negotiate a separate peace with Germany was eliminated on the motion of Mr. Lodge.

President Wilson, on May 13, returned to the House of Representatives, without his signature, the act making appropriations for the legislative, executive and judicial expenses of the Government for the Veto of Appropriafiscal year ending June 30, 1921. tion Bill His veto was based on objections to section eight of the bill, namely, that it provides that no journal, magazine, periodical or similar Government publication shall be printed, issued or discontinued by any branch or office of the Government service unless authorized under the regulations prescribed by the Congressional Joint Committee on printing, and that it puts under Congressional control all Government mimeographing, multigraphing and other duplication processes, other than official correspondence and office records. The President declared that he regarded the provision in question as an invasion of the province of the executive

and calculated to result in unwarranted interferences in the processes of good government, producing confusion, irritation and distrust. He said that the proposal was an example of an increasing disposition "to constrict the executive departments in the exercise of purely administrative functions." On May 14 an attempt was made in the House to pass the measure over the President's veto. The vote, which stood 170 to 127, lacked twenty-eight votes of the two-thirds necessary to repass the bill over the President's disapproval. The bill was sent to the House Appropriations Committee for elimination of the objectionable section.

Canada.—Catholics throughout the world will heartily reecho the words of L'Action Catholique of Quebec, when it says that in the person of the recently deceased

Death of Sir
L. A. Jetté

Sir Louis Amable Jetté, Canada loses one of her most distinguished citizens and one of the most brilliant representatives of that fine stock of gentilshommes who have ever been the pride of the race from which he sprang. As Lieutenant-Governor of the Province of

sprang. As Lieutenant-Governor of the Province of Quebec, Chief-Judge in the Court of King's Bench, Canadian representative on the Alaska Boundaries Commission, Lecturer on Civil Law in Laval University, Montreal, he has left behind him a record of the highest and administrative, judicial, legal, academic service. To his eminent virtues as a citizen, he added the stirring example of a life regulated by the highest ideals of his Catholic Faith.

The deceased statesman was born at L'Assomption, in the Province of Quebec, in 1836. He received his education in the college of his native town, one of those solid institutions so numerous in the province where traditions of classical culture are handed down from generation to generation. He was admitted to the Bar in 1857. In collaboration with Messrs Kerr, Girouard and Rainville, he published the "Revue Critique de Legislation et de Jurisprudence du Canada," and for some time was editor of the liberal Montreal journal L'Ordre. In 1872 he represented a Montreal district in Parliament and was reelected in 1874. In his first election campaign he had been opposed unsuccessfully by Sir George E. Cartier. Four years after he was asked to enter the McKenzie Cabinet, but declined, accepting instead a position as Prison Judge in the Supreme Court of the Province of Quebec. For ten years, from 1898 to 1908, he was Lieutenant-Governor of the Province, winning the approval and the esteem of all, irrespective of party or creed. In 1910 during the illness of his successor, Sir A. P. Pelletier, he was again called upon to administer the Province, repeating in office the success of his former term. In November, 1909, he was appointed to the Chief Justiceship of the Court of King's Bench, and it is universally admitted that in the long line of distinguished judges who have held that post, few excelled this high-minded Catholic gentleman in legal

talent, and above all in his sense of honor and judicial integrity. Canada and England lavished upon Sir L. A. Jetté every mark of honor.

England.—The Coalition Government's Irish bill has entered the committee stage in the House of Commons, but it cannot be said that the omens for the success of

The Asquith Irish Plan its scheme are favorable. The Government's measure is a compromise

and while Bonar Law intimated that the Administration was prepared to give the fullest consideration to amendments which kept within the principles laid down in the measure, there is little likelihood of the adoption of any proposals put forward by either the Asquith or Labor opposition. Mr. Asquith's main contention in making his motion for the amendment of the Home Rule bill, calling for a single Irish Parliament, was that the Government's proposal did not respond to any Irish ideas and was merely an academic expedient without the faintest warrant of Irish authority. Mr. Bonar Law, in the absence of Prime Minister Lloyd George, replied on the proposal. He centered his attack on the admission made by Mr. Asquith that the opposition plan was a mere revival of the old Home Rule plan. It was almost pathetic, declared Mr. Bonar Law, to see how much the former Premier was living in the past. He replied to the resurrected proposal by challenging Mr. Asquith to show that it would now receive the support of a single Nationalist. As usual, he declared the present bill was an immense step forward and would justify Great Britain to the world in her desire to give the fullest local government to Ireland compatible with imperial interests. Sir Edward Carson "washed his hands of any responsibility for the scheme," but offered in the interests of peace to do his best to make the Ulster Parliament work. Lord Hugh Cecil was the only prominent supporter of the amendment. After a debate of three hours the opposition mustered only 55 votes in favor of the Asquith proposal. The majority vote against it was 259. An amendment by Colonel Walter Guinness in favor of a second chamber was earnestly urged as a protection for the minority in the South and West, but was rejected.

France.—The energetic measures of the Government and the common-sense of French workmen are defeating the strike which was to cause a peaceful revolution.

The Crumbling Strike Although in the Pas de Calais, in certain mining districts and in some transport areas there were outbreaks

during the week, there are everywhere hopeful signs of final adjustment. By Government orders the labor head-quarters of the Bourse du Travail were closed to all the unions which were on strike. The action showed that the Government would not hesitate to use its full power and seems to have intimidated the bolder leaders among the workingmen. In many of the trades called out by the Labor Federation those returning to work were

so numerous that the trouble was declared by some of the keenest observers to be almost over. In Paris traffic rose to normal and the striking electricians returned to their posts. Ninety per cent of the gas workers in the capital who were called out on strike on May 14, refused to obey the order. Metal workers and furniture makers are all flocking back to the factories and the shops. Train service is rapidly approaching normal. The great masses of the workers are abandoning the leaders of the movement, and when on May 14, Léon Jouhaux, Vice-president of the Syndicalisme International, and his colleagues appeared before the examining magistrate to show cause why proceedings should not be taken to dissolve the General Federation of Labor, it was with the knowledge that their followers were fast abandoning them. One feature of the events of the past week was the quiet and almost indifference with which the workers accepted the Government decision to proceed to the dissolution of the Labor Federation. Even in Government circles it was at first thought that such action might strengthen the strike movement, but it had a contrary effect.

Italy.—The Archbishop of Genoa has been greatly alarmed by the increasing activities of the American Y. M. C. A. in the country. Writing in his Revista Diocesana,

Y. M. C. A.

Activities

the Archbishop states that under cover of gymnastic exercises, physical culture, reading rooms and the like, the

Catholic youth of Italy is being gradually organized and prepared for the infiltration of the religious beliefs professed by the Y. M. C. A. The organization, the Archbishop reminds his people, has enormous funds at its disposal, and by means of the external activities it directs, it makes easy the path of indifference in religious matters, and finally of complete apostasy from the Faith. The prelate takes special exception to the fact that the Y. M. C. A. should choose Italy as the particular ground for their "missionary" labor. He points out also the significance of the Interchurch World Movement, with its campaign for raising millions of dollars which are evidently destined for the Protestantizing of France, Belgium, Spain, Italy, and other countries of Europe. The Archbishop suggests that all this money might be devoted to building hospitals and given for the relief of the poor, without having a religious propaganda attached to it.

The activities of the Y. M. C. A., mentioned by the Archbishop of Genoa can be proved still more, if need be, from the publications of the Y. M. C. A. itself. In two Italian pamphlets published in Rome, the management of the organization explains in the first the nature of the Y. M. C. A., its purpose, exposes its activities in Italy and the United States. It asserts that it will endeavor to foster in Italy the physical, intellectual and spiritual development of the people. Page twenty-nine of this pamphlet states that the Y's aim is to prove that Christianity does not consist in any set formula nor must it be reduced to any definite rite, but must be in the purest,

broadest and loftiest sense, the supreme motive and ideal in every labor and task. Whatever this means, it at least negatives Catholicism. The Archbishop of Genoa is right, when he sees in the propaganda of the Y. M. C. A. an insidious effort to corrupt the Faith of his people. In the second pamphlet, we have an outline of the work done by the Y. M. C. A., from the beginning of 1918 to the end of 1919 among the troops of the Italian army. For whatever material aid and comfort its workers brought to the Italian troops, to their wounded, their sick, all must be grateful, but the Archbishop of Genoa is again right when he declares that behind these humanitarian efforts there should lurk no sinister purpose.

The Ministry of which Premier Nitti was the head resigned office on May 11. This action was taken on a question of purely internal policy in consequence of an

Nitti Cabinet
Resigns

adverse vote in the Chamber of Deputies. The Chamber adopted by a majority of 193 to 112 a motion brought forward by the Socialists with regard to the Government's operation of the posts and telegraphs. Signor Nitti called for a rejection of the motion, demanding that the ballot be considered in its result as a vote of confidence in or official rejection of his administration. In the voting the Italian Popular party sided with the Socialists. After the decision thus delivered against his Ministry, Signor Nitti moved to adjourn the Chamber until the Ministerial crisis had been adjusted and a new cabinet formed. The motion was adopted, 225 to 126.

As early as May 6, such papers as the Tribuna and the Idea Nazionale of Rome and the Corriere della Sera of Milan looked upon the fall of the Nitti Government as a foregone conclusion. In the elections of the preceding November the balance of power had fallen to two parties, the Socialists and the new Catholic party, known as the Partito Popolare. Signor Nitti conceived the idea therefore of maintaining his cabinet by a coalition of these two organizations on all important questions. He reorganized his Ministry on March 13, but no Catholic would take a portfolio, and no regular Socialist. The present crisis is one most difficult to solve, owing to the division of the Chamber into these two groups, neither of which is strong enough to constitute a majority. On the other hand an agreement between them on a common program, owing to fundamental differences, is an impossibility. Some of the Deputies predicted that Signor Nitti will again be entrusted with the formation of the new Cabinet, because, according to them, there is no other man that can control the Opposition. In case, they add, that Nitti were to assume the task, he will ask moderate Socialists like Turati, Treves and Modigliana to enter his Ministry. Should they refuse he will turn to the Catholics and give them such important posts as the Ministry of Education, as the radical reform of education and especially the disruption of the growing monopoly of education by the State are two of the prime

points in the Catholic program. The names of the Catholic leader Meda, of Tittoni and Giolitti, as well as that of Signor Bonomi, present Minister of War, were also mentioned. On May 15 Italian papers stated that King Victor Emmanuel had long conferences with Signor Bonomi and requested him to head the Government.

Mexico.—News of the Mexican revolution is still meager and entirely untrustworthy. Only a few items of the great mass of statements sent out by the Asso-

The Revolution

ciated Press are worthy of record. According to present plans Congress will convene May 24, in Mexico City, for the purpose of electing a provisional President, who will serve till December 31, when a new President will be elected. This plan was determined on by seventy-five senators and deputies who met under the chairmanship of Adolfo de la Huerta, who calls himself supreme chief

Part XV of the Fall findings, just fresh from the press, reiterates the story of former witnesses, which is in effect that from a land of peace and plenty Mexico was

of the Liberal Constitutionalist Government.

converted into a hell by the revolutionists. In the process Americans suffered and they lay the blame for their ills on the policy of the present Administration. John Lind passes in review in the same way as before, ignorant and self-opinionated, bent on setting up Carranza or Villa or both (pp. 2215, 2216, 2217). There are fine tributes to the character of the peons and of Diaz (pp. 2218, 2219). Further, there is a most interesting esti-

or Villa or both (pp. 2215, 2216, 2217). There are fine tributes to the character of the peons and of Diaz (pp. 2218, 2219). Further, there is a most interesting estimate of the Mexican priests and their influence on the people, a tribute from a Protestant that in the main is most edifying and consoling (pp. 2221, 2222). The witness who speaks it declares, also, that American interference with Huerta "had all to do" with the subsequent troubles in Mexico (p. 2222). Another witness, Mr. Ault, details his flight from Mexico (p. 2232-p. 2240), relates how in 1916 he filed a claim with our State Department, only to be notified in 1919 that the document was not complete enough. Since then he has heard nothing from our Government (p. 2242). The most important part of Part XV is the testimony of Henry Lane

Mr. Wilson analyzes the characters of Diaz and Madero and concludes that the latter was of unsound mind (pp. 2257, 2258). The witness proceeds to show that under Madero anarchy waxed strong, free speech and a free press were suppressed and *Porra*, the secret society organized by Gustavo Madero committed many crimes (p. 2259). After this Mr. Wilson gives a splendid account of the downfall of Madero and inserts many testimonials praising his own conduct in these trying times (p. 2260-p. 2278). He gives it as his judgment that Huerta did not cause Madero's death and states that Huerta did not even desire Madero's death (p. 2278). The Wilson-Bryan fiasco with Huerta,

Wilson, former United States Ambassador to Mexico.

Hale's untruthful dispatches are later described (pp. 2282-2283). The Rev. Samuel Guy Inman is then scored for statements, one of which is characterized as a most nefarious falsehood (p. 2285). This is supported by documentary evidence (pp. 2286-2287). Lind appears once again in an unfavorable light (p. 2287), also Robert H. Murray "an utterly worthless man with no moral or financial standing" whose statement in Harper's Weekly led to a suit against Norman Hapgood, in which Wilson "obtained judgment by confession" (p. 2287). It transpires in the course of the testimony that Murray was given access to a secret file of the State Department which he mutilated and garbled to suit his purposes (pp. 2288, 2289). Mr. Bryan, it is stated, ran the Department "like the back kitchen of a restaurant." Some amusing and humiliating examples of Bryan's incompetency are cited (pp. 2289, 2290) and a document is added showing that our Government had hostile intent on its own ambassador (p. 2200). The ex-ambassador then adds some such interesting facts as the following: Carranza attacked with American guns and ammunition the American expedition sent to catch Villa: during the troubled period 665 Americans were killed in Mexico, 300,000 Mexicans were killed, 100,000 others died of starvation; Diaz left \$100,000,000 in the treasury; there is now a deficit of \$250,000,000; 3,600 churches have been desecrated, 1,500 clergymen have been expelled; 364 convents have been desecrated under circumstances that are unfit to print; there are 80,000 troops on the border, and the United States is paying \$100,000,000 a year to maintain them (p. 2297).

Spain.—The recently formed Cabinet of Señor Dato will have the support of the various groups of the Conservative party headed by former Premier Maura and

The Maura-Dato
Coalition

Juan Enrique Cierva, in spite of the fact that the Ministry is composed of members of the Liberal Conserva-

tive group. Both leaders officially declared that they and their followers would do everything in their power to further Premier Dato's efforts to preserve public order, and assist him in carrying out legislation tending to improve agricultural and industrial conditions in Spain. The Liberal press is a little skeptical and reserved over the announcement, saying that the intentions thus expressed must be proved by acts. Some papers point out that despite the fact that the Government had a big majority in the Cortes, it was found necessary to prorogue Parliament until October. They state that the question of granting railroad companies the legal right to increase their tariffs has thus been deferred until late this year, although the subject is one of primary importance. Conservative journals express the opinion that the strong combination of Conservative groups, together with the prorogation of Parliament, will permit the Cabinet to carry out its plan for solving the numerous problems before the country.

Sympathy in Life and Literature

LAURENCE N. LEINHEUSER

HE world of fiction is certainly a curious one. It is peopled with the children of men's brains, immaterial personages who live and move in ideal surroundings, yet the influence of these characters has been in many cases more real and vital than that of beings in whose veins the blood of life ebbs and flows. Oliver Twist, Little Nell, and the other members of the Dickens family performed perhaps a greater service for suffering childhood than their brothers and sisters of earthen mold. Where the most positive human lawgiver remained a sorry failure, Cervantes' "Don Quixote" proved a successful remedy. And we in America remember the powerful sway which "Uncle Tom's Cabin" exercised over the hearts of men when slavery was the subject of the day. Men's writings wield an influence even in distant ages, and herein lies the great advantage and perhaps the great curse of literature. Good and bad endure alike.

From earliest times men have sought solace and relief in books. They turn to them in grief and joy. And they generally find that for which they are in search. When in need of spiritual consolation, we take up the Bible or Thomas à Kempis; when the romantic spirit sends us off on aerial voyages, we direct our flight to Scott or Stevenson; when the poetic frenzy renders us mad, we seek refuge in Keats or Shelley; when the buskined muse solemnly treads the boards, we look for one of Shakespeare's big four, "Lear," "Hamlet," "Othello," or "Macbeth." This is what constitutes the strength and power of literature. It fills a want and obeys the law of supply and demand.

The question naturally arises at this point, how do we explain this interdependence of fact and fiction? Whence is this influence of literature? Why do men conduct themselves in this manner? Aristotle has rightly called man a social animal. A human being seeks the companionship of other men, he craves for human sympathy. Man cannot naturally exist without some kind of sympathy. If he lives the life of a hermit, he communes either with nature or with the Creator of nature. Some companionship he must have. For this reason do men band together, for this reason do people congregate in towns and cities. Man wishes to know how other people face the hardships of life, how other people solve their problems. He is very inquisitive in this regard and always on the lookout for information on questions of vital import. Now, one of the means by which he can acquire this knowledge is by reading good literature, literature that is worthy of the name. Here, then, is a bond established between the world of fiction and the world of fact. Both are dependent on each other. One brain creates, while the other absorbs. If the author of a work of literature had

no hope of ultimately finding a reader, he would most likely desist from writing his book. The influence wielded by the writer over the reader is at times very apparent. Now and then the reader unconsciously makes the mode of action of fictional characters his own standard of conduct. This imitative tendency again reveals the interdependence of man on man. From childhood to manhood our actions constitute an unbroken series of imitations. This is necessary for the normal functioning of social life, and our entire system of etiquette can be said to rest on this tendency innate in man.

In his book, "The Study of Literature," Arlo Bates attempts to trace the beginnings of literature and art to the inborn craving of man for human sympathy. The untutored savage experienced an emotion tugging at his heartstrings and felt the necessity of imparting it to his brother savage. Until he had done this, he felt restless and ill at ease. The inner emotion demanded outward expression, and the savage yearningly looked about him for some companion with whom to share his treasure. His overburdened heart was ready to burst. This inner feeling was conveyed to the recipient either through signs, symbols, or the medium of speech. In some manner or other the savage's pent up emotions found an outlet, and from this intercommunication between men art and literature took their rise.

In times of great emotional excitement, for instance, a gigantic earthquake, this yearning for sympathy in the heart of man is very noticeable. The barriers of reserve are temporarily broken down, and we become for the moment simple-hearted children united by the common bond of sympathy. At a period of unbounded joy we feel as though the whole world should participate in our joyful feelings. We extend a hearty invitation to the world at large to join in our festal frolics. The writer was in one of our large cities on the day the armistice was declared. Everybody was happy, all were brimful of emotion. People who were total strangers to each other hailed one another as acquaintances. Fashionable young ladies in automobiles joyously greeted every passerby. The most sedate man wore a new expression on that day. Why? Something momentous had taken place. After years of bloodshed peace was returning once more to men. An event of stupendous concern to all mankind had occurred. Every citizen was affected by it. Therefore all were on common ground; in this matter men were not strangers, they could sympathize with each other.

For the writer of literature this underlying current in the heart of man is of paramount importance. The true writer seeks to interpret life for his readers, to unravel those mysterious tangles which the complex nature

of man frequently presents. The more the author is gifted with this interpretative faculty, the higher will be his pedestal in the hall of literary fame. A true poet has this faculty in a higher degree than the ordinary prose writer, because the true poet sees beyond the surface of things. He is blessed with visionary powers of an almost uncanny nature. Herein lies to a great extent the power of Shakespeare. He treated life in countless phases. He not only had a penetrating eye for the freaks and foibles of his fellowmen, but also beheld with a poet's gaze the beautiful traits in the character of man. No other writer has expressed so well the hope and love of mankind, has laid bare before us with such minuteness the human heart in all its strength and weakness. He is said to be the creator of 246 distinct characters in his plays. Each one fills a different position in life. From Bully Bottom to King Lear, from Hamlet to Caliban, the entire gamut of existence is played. He chords on the heartstrings of each individual. He has a message for every man.

One reason for the long popularity of Gray's "Elegy Written in a Country Churchyard" is that it expresses so well in small space familiar truths. There are no mysterious or bizarre happenings of life depicted, no intricate plot unfolded, no unusual meter used. Eternal truths are simply stated in a happy, unpretentious manner. Gray has interpreted these things for the common man, he has said what the ordinary mortal feels but cannot word so well. Artists and singers earn their living by interpreting the heart's simplest yearnings and life's greatest truths for their less gifted fellow creatures. This is entirely in the equilibrium of things. Each man should be of assistance to his fellowman. One should supplement the other. The man on the street pays the artist or author to tell him what some things in life mean, just as the sick man pays the doctor to have his illness diagnosed. All are links in the chain which bind the whole race together.

There is a saying that every person has his favorite author for whom he is ready to stake fame and fortune. One explanation for this preference would be that the favorite author of a reader has more things in common with him than any other author. On some topics they think the same. There are certain links between author and reader binding them together. The Greek word sympathetic is very expressive in this regard. They feel together. Here again the element of sympathy enters. The favorite author has penetrated secret heart chambers in the reader which remain hermetically sealed to less sympathetic authors. Therefore the reader says, "Here is the man for me. He understands my case. We two look at life in the same manner."

A man forcibly cut off from human intercourse and sympathy is a pariah from society. He is a social outcast. He has lost his bearings and has nothing in common with the rest of the race. This is what makes the most hardened criminals perform such beastly acts of cruelty. They extend no sympathy to their fellowmen and

expect none in return. Frequently the love of a mother, which of every human love lasts the longest, is the only link remaining between them and humankind. Sometimes this little spark of affection burning in the hearts of these unfortunates performs miracles in redeeming them from a life of crime.

Abraham Lincoln was and remains the idol of the common man. Why? Simply because he had a warm spot in his heart for all men. He sympathized with the sorrows of others, he understood the human heart. The bent and aged old mother could pour out her tale of misery to him without the least show of timidity. She knew and felt that Lincoln was a sympathetic listener. Compare his Gettysburg Speech with the oration delivered on the same occasion by Edward Everett. Note the brevity of Lincoln's address in comparison with the voluminousness of Everett. Yet how well had Lincoln understood the situation! He sensed the correct words because he knew what was passing in the hearts of his hearers. He felt their woes himself. Everett spoke for two hours, but his words did not touch a responsive chord. He himself wrote later to Lincoln: "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in two hours as you did in two minutes."

The importance of the role of sympathy in the affairs of men is apparent from a consideration of life in any phase. All great leaders among the nations are blessed with sympathetic insight. This is one of the sources of personal power and influence. Each one of us is flattered when other people take an interest in his affairs. The most trivial mark of attention bestowed on us by a man of prominence is cherished with a grateful heart for many a day afterward. Some of the most renowned military commanders of antiquity and modern times owed much of their success to the fidelity and boundless admiration in which they were held by their troops. This heroworship was often due to the interest these leaders evinced for the personal affairs of the individual trooper. One of the problems confronting civilized nations today is how to bring capital and labor into a more harmonious relation. At present there is a wellnigh complete divorce between the two classes with a consequent total lack of sympathy between them. A natural requirement of human society has therefore been ignored, and we all see to what a pass it has brought us. The gap between employer and employee is one of the sore spots in the modern state. Of course, no one would be so zealous as to claim for sympathy the magic powers of a panacea in reference to our economic problem, but any clear-headed man will admit its healing qualities when properly applied to human sores, physical or moral. Sympathy makes friends among all castes, while its absence in a man isolates him from his fellow creatures. If only on this account, its cultivation should be prosecuted by all, for it is a quality which diffuses balmy cheer on all sides, leaving joy and contentment in its wake.

College Sodalities and the Mission Crusade

FLOVO KEELER

HROUGHOUT the whole country there is no idea which has taken hold more generally than that of "reconstruction," and as this term is generally conceived it means more than the mere repairing of the actual damage wrought by the war, for it includes a complete readjustment of every department of life to a new set of responsibilities, and a new set of opportunities which have been evolved by that crisis in history which we have known as the World War. It is a truism to say that nothing can now be as it was before, that new values for old things appear, and that much which to us at any rate is "new under the sun" obtrudes itself upon our consideration. To no class of our people should the appeal for aid in this reconstruction come with greater force than to our educated and intelligent classes. If we are not to go down in a maelstrom of Bolshevism, anarchy and kindred ills, we must be rescued therefrom by a constructive program thought out and brought to effect by those who have the proper mental equipment for leadership. Not only are intelligence and education necessary, but to make this leadership really effective, youth is also a prime requisite. The program of reconstruction is not one which can be carried out in a day, or even in a few years, and one who has therefore but a short expectation of usefulness cannot be expected to do much towards its accomplishment. All this places a wonderful opportunity in the hands of our college and university students of today. That they will render this bounden duty and service goes without saying if only the matter is brought clearly before them. What is true in general is also true in particular phases of life and to the Catholic at least, no work is of more consequence than the spread of his religion. This is true not from a mere sense of satisfaction in the propagation of things in which he believes but because he is convinced that therein alone lies the hope of a really solid reconstruction which shall be based on eternally just and true principles. This is what is meant in broadest sense by the term "missions." Missionary work is anything which will cause the spread of the Faith to a place or to an individual who did not have it before, or which will cause a strengthening of the Faith where it was but weak. Every true Catholic is therefore a missionary.

It is not necessary to prove that a sodalist should be above others imbued with this missionary spirit. His membership in the sodality is proof that he has given the matter thought, and has enlisted under the banner of Christ, and is imploring the intercession of His beloved Mother to strengthen him for his task. The college sodalist has the double responsibility of his position among the educated classes and of his enrolment in the sodality.

It is for this reason that every sodality in an institution of higher learning should have what is commonly called a mission section. This mission section may be a section in the sense that it includes only a portion of the members of the sodality, or it may, and better, be a section in the sense that it has to do with a portion of the work of all the members. But no sodality is really complete without one.

Organization is essential to the accomplishment of any worth-while purpose and the student missionary work is no exception to the rule. It is for this reason that the Catholic Students' Mission Crusade was organized, and it is to aid in the better dissemination of missionary information, the growth of missionary zeal and the furtherance of missionary works that the Crusade is enlisting the cooperation of all Catholic students. It admits to its membership any organization of Catholic students which has for its object the purposes outlined above. A mission section of a sodality is therefore eligible to membership as a unit of the Crusade. In many institutions this has already been accomplished, and a most excellent and comprehensive plan has been outlined for the affiliation of such societies. In a set of by-laws drawn up as a suggestion by a sodalist who is also a most active Crusader the object of these mission sections is stated to be "to further by all means in accord with the ideals and rules of the sodality, the work of the home and foreign missions, and thus to cooperate with the Catholic Students' Mission Crusade with which the mission section is to be affiliated as a duly accredited Crusade unit." It is further stated that

The kinds and methods of mission work will vary as the age, talent, and ingenuity of the different classes may suggest. The work may comprehend: (1) Mission propaganda. (2) Prayer. (3) Financial aid.

(1) Mission Propaganda.—Promotion of interest in the missions generally, but especially among the students. The following means are suggested: (a) Dissemination of mission literature. (b) Lectures, academies, and other entertainments promoting mission interests. (c) A publicity bureau to display mission news, statistics, placards, cartoons, interesting letters from missionaries, reports of mission work among other students, Catholic or Protestant.

(2) Prayer.—Encouraging the offering of prayers, a series of Holy Communions, and other good works for the missions.

(3) Financial Aid.—Contributions, the sale of canceled stamps, tin foil, sale of mission literature, etc.

From this it will be seen that the material side is but one of several objects and that contributions for missions are by no means the most important thing which the mission section has to do. To prevent such a misconception the following eminently wise rules and suggestions have been set forth:

All contributions by the students themselves shall be strictly "self-denial offerings," i. e., money that would otherwise have been spent for their own comfort or entertainment. Contributions made by parents or other non-students shall be accredited to the class, but listed separately. The methods of securing contributions shall be left to the judgment and ingenuity of the captains, with the approval of the class teacher. The following points are, however, urgently recommended: (1) An appeal for contributions is never to develop into a "hold-up." (2) There shall never be more than two captains soliciting contributions or making a "drive" in the class at one time, and these should always be publicly announced by the teacher. (3) It should be the aim of every captain to combine effective soliciting with the most perfect courtesy; no one should ever be embarrassed because he cannot or does not wish to give. (4) Contributions are never to take the form of a set fee, but are to be entirely voluntary. (5) Moderator and teacher should insist on the idea of sacrifice and self-denial as enhancing the value of the gift. The students should learn to "give to Christ." (6) The class teacher may fix a maximum sum for any single contribution, e. g., twenty-five cents for students of the first high school class. (7) The captains have the right to approach only members of their own class for contributions.

The point that is to be emphasized is that of giving as a personal service to Christ, which therefore leaves room for those who are too poor in this world's goods to make large contributions still to feel that their offerings, like the widow's two mites, may be even "more than they all" have given.

The mission section, operating as an affiliated unit of the Crusade, is a concrete expression of the realization of the need for missionary work in its broadest sense and of an earnest effort to aid in that work. It places the school which has such a section in touch with the work of the Church as a whole and is training a generation which will be alive to the problems that confront it. Too long we have left to Europe the work of evangelization so far as Catholics are concerned, and while we have slept others have entered in and reaped the harvest that should have been ours. So completely have American missions been Protestant that in many parts of the mission field the idea of an American Catholic missionary comes as a strange notion and is hard for the natives to believe at all.

For years now, Europe will have to look to the rebuilding of her own ruined sanctuaries and cannot be expected to contribute either vocations or money in any abundance. America must supply both. A young student, one of the founders of the Crusade in this country, who has but recently sailed for China under the auspices of the Society of the Divine Word, says significantly:

If we American Catholics are really anxious to convert China, we ought to show that we are sincere. That we mean business! How many men did we send to France "to make the world safe for democracy"? Two millions!—And how many, besides, did we have ready at home? Over three millions!—And how many people were busy at home doing their bit to help our boys win the war? Ninety-five millions! That was business! And now we Catholics of America are undertaking to do something much nobler than making the world safe for democracy; we want to make China safe for the Catholic Faith. And how do we go at it?—In one whole year we raise an "army" of six

men (three from Techny and three from Maryknoll), and send them "over." Is that business? Is that American? Are you satisfied with this poor showing? Well, if you are not satisfied, what are you going to do about it? "Enlist, of course!" That's the way to talk! American Catholic missionaries, a whole army of them! That's what we need for the Chinese front. How many? Ten thousand! Yes, if we could raise a band of ten thousand mission-workers, priests, brothers, nuns, doctors, trained nurses and lay teachers, and place them in the Chinese mission fields within the next twenty years, we could make China safe for the Catholic Faith in this generation. And we can do it, little missionaries! If only two or three of you out of each parish would volunteer, for the great cause and obtain admission to one of the mission training camps in the country, in less than twenty years we should have ten thousand missionaries in China! Doesn't it thrill your hearts just to think of It certainly does thrill ours.

An occasional individual or sporadic effort will not do. It may be that a particular institution may be filled with missionary zeal because it has a personal interest in some one who is a missionary, a former student, perhaps, or some one from the field who once spoke to the student body. It may even be that in this same institution vocations in numbers and support in abundance are forthcoming, but unless that zeal is transmitted to other institutions but little will be accomplished. We need the united effort of every Catholic institution of higher learning and of every group of Catholic students in secular or State institutions of a similar character. The sodalities by their organization and purpose offer a ready-made vehicle for bringing this about. Certainly the least that can be expected of them is the formation of a mission section and the affiliation of that section with the Catholic Students' Mission Crusade.

The writer is the field secretary of the Crusade and will be pleased to give any further information desired if addressed at his office, Apostolic Mission House, Brookland, D. C. The Catholic Church in this country is awakening to her duty. The new generation will of necessity be led by those who are now students. Let them rise to the full measure of their responsibility and the motto of the Crusade will be a reality, "The Sacred Heart for the World, the World for the Sacred Heart."

The Lithuanian Republic A. B. MESZLIS, S.I.

THE universal upheaval caused by the World War was of a sufficient force to break the chains that held some small nations in bondage, Lithuania among others. On the shores of the Baltic Sea, Lithuania, a nation of about 6,000,000 people, has dwelt for over ten centuries. Suddenly from a semi-dormant state, imposed upon her by unjust aggressors, she has become most active in a brave attempt to defend newly gained liberty.

With an army of 75,000 well-drilled, well-equipped veterans of six years she has practically rid herself of the invaders, who perceiving an opportunity to increase their territory, swooped down upon the unsuspecting Lithuanians. Though the war brought her an undue

share of suffering, yet after peace was declared, she was compelled to fight as hard as ever to preserve the freedom which she had rightfully obtained. The Bolshevist hordes, the delegates of disorder, starvation and idleness, were finally driven out after months of guerrilla fighting. The German forces were gently but firmly requested to evacuate, and they complied, leaving behind them in their haste, cannon, rifles and ammunition, which the Lithuanian army eagerly seized. Poland is being gradually pushed back to her own boundaries. Now there is a peace conference in session, in which Lithuania is to receive a ratification of her right to hold Kovno, Gardino, Suvalki and Vilna.

Great interest is being taken at the present moment in the national conference which is to meet at Kovno about this time. Questions pertaining to every phase of democratic existence are to be debated. Of course a newly formed republic always has its problems, no matter how narrow its territory or how limited its population. The most important question in Lithuania is that of religion. For the most part, the people being more or less impoverished after a century or more of slavery, capital and labor will not conflict. But there is a religious problem. In Lithuania, as elsewhere, the enemies of God, though few in number, are yet active.

A militant group of atheists is exerting all its power to separate the people from their pastors. But being a thoroughly Catholic country, Lithuania is not likely to throw to the winds the religion which has been hers for centuries. If Russia with millions to champion her cause could not destroy Lithuania's faith, Lenine will hardly succeed in his endeavors.

The Reds are endeavoring to separate Church and State and to render education irreligious. The separation has been completed in other countries, but the majority of Lithuanians are not afflicted with moral blindness. They may be simple but herein lies their power; for in their simplicity they can come closer to God.

That the complete separation of Church and State is to be condemned and that the Church has her ecclesiastical rights, the State its civil rights; that parents alone, and not the State, have the direct right of caring for the education of their children, are not new ideas for the Lithuanian. He knows his religion, and has fought for it for three centuries.

The Liberal party, claiming privileges to which it is not entitled, is striving to browbeat the people into concessions which would force Lithuania back into Russia on a federative basis. One among the many propositions advanced is that each party should erect its own schools. This, however, is rejected by the Socialist, and with good reason, for he would be destitute of schools completely.

Bishop Karevicius of Zemaiciai and Bishop Karosas of the diocese of Seinai have, in pastoral letters, pointed out the intrigues of the Liberals, and the clergy, always patriotic and zealous, have warned the people of the dangers that beset school and home. Fortunately no one can accuse the official representatives of the country of radicalism. Mr. A. Smetona, President of the Republic, is an exceptionally talented and energetic patriot and at the same time an exemplary Catholic. The other officials for the most part are men of rare tact and staunch defenders of the Church. The black sheep are few but perhaps numerous enough to block a decisive victory for righteousness.

Strong men, indeed, are necessary for the difficult task of building a solid and lasting republic, particularly in these times of social unrest. But the work is progressing and hopes are high.

True, there are some who doom Lithuania to remain forever a geographical term. But she is free. She has thrown off the yoke, and the chains of tyranny no longer shackle her. Her children are no longer slaves but free citizens. Poorly clad and hungry though they be, they are freemen in a free land. Determined that the last drop of their blood shall ooze out before the yoke of slavery be accepted again, they are fighting and fighting hard. Possessing a vigorous national consciousness Lithuania calls on the world powers to recognize her just and legitimate aspirations.

She pleads for justice! Charity is not enough: justice alone will suffice.

Catholic Traditions of English Universities

CHARLES PLATER, S.J., M.A.

O F the very few universities which have an unbroken tradition from the Middle Ages, two are English. Oxford and Cambridge have Catholic roots. And if we reflect on the influence which Oxford and Cambridge have had upon modern English-speaking universities, we shall be led to conclude that the debt of those modern universities to the Catholic Church, though not always recognized, is very considerable indeed.

Oxford, to begin with, was founded by a Saint. The body of St. Frideswide, a Saxon Abbess of the eighth century, rests in Christ Church today. The convent she founded passed to the Canons Regular of Saint Augustine, and there are legends of their early schools. From A. D. 1100 there is a succession of famous masters teaching at Oxford. "Doctors of divers faculties" as well as scholars gathered to hear Giraldus Cambrensis read his book. Then came the religious Orders, who gave the idea of the colleges. To the Benedictines are due the earliest foundations of what are now Worcester and Trinity Colleges. St. John's traces its foundation to the Cistercians. The Dominicans came in 1221 and built schools, founded a college and a church. The Franciscans supplied the most illustrious roll of scholars in Oxford history, Adam Marsh, Roger Bacon, Duns Scotus, and William of Ockham. Besides these there were houses of the Carmelites, the Trinitarians, the Austin Friars and the Crutched Friars.

The statutes of the colleges, whether founded for secu-

lar priests or poor scholars, will be found on examination to be instinct with Catholic faith and piety. Daily Mass is enjoined on the scholars at Merton College. New College has its seven Masses daily; the Warden and Fellows of the college must hear one Mass daily and also say their five Paters and fifty Aves. Queen's College, founded in 1341, as a training college for priests, has in its charter of foundation Masses for the dead, prayers to Our Lady and a perpetual lamp before her statue. Do the fellows of Brasenose today, one wonders, say the five Paters and Aves "in honor of the Five Joys of the Blessed Virgin," enjoined upon them by their statutes? Corpus Christi, the last of the medieval colleges, was dedicated by Bishop Foxe "to the Most Precious Body of Our Lord Jesus Christ" and "His Immaculate Mother." Over the gateway of Corpus today can still be seen the chalice and Sacred Host, just as over the gateway of All Souls College, a war memorial from the days of Agincourt, there yet remains the sculpture of the souls in Purgatory, for whom Masses were said. Statues of Our Lady still stand in their places at New College, Merton, Brasenose and Oriel, as well as at the little thirteenth century chapel by the Smythgate, now called the Octagon and used as a Catholic lecture room and reference library. The old Latin grace is still said in college halls, and a multitude of pious Catholic traditions and customs remain. Even more marked is the influence of those old days upon the methods of study and the traditional tone and temper of the place. Oxford has deep reverence for its Catholic past, and no Catholic today can feel a stranger there.

Such is the tradition, and the story of Catholic Cambridge is very similar, which helped to mold the concept of a university as it has grown up in the minds of the English-speaking people. How large a part that idea is yet to play in the history of mankind we can but dimly guess; but it stands for very many of those ideals for which we have lately shed blood. Not mere research but liberal education, as Newman so finely describes it: a source of health to a nation by its mental and religious training; a liberal education secured not mainly by books but by the contact of personalities, sternly refusing the first place to professional interests, living mainly in its faculty of arts yet embracing all knowledge. That is the scope of a university as championed by Oxford and Cambridge and adopted in various degrees throughout the English-speaking world. "Harvard and Yale," writes Daniel Coit Gilman, "were organized on the plan of the English colleges which constitute the Universities of Oxford and Cambridge. Graduates of Harvard and Yale carried these traditions to other places." The Congregationalist pioneers of American university life, with their medieval stress on mental, moral, and religious discipline, did not perhaps fully realize to what an extent they were carrying on a great Catholic tradition.

To America one may look, an English observer has

said, for a real insight into the medieval traditions of Oxford and Cambridge, and, what is more, for a genuine attempt to carry them on and develop them. The wider outlook resulting from the war, the championing by the Allies of the claims of humanity, should give a deeper meaning to the "humanities" of which Oxford and Cambridge have been for centuries the faithful custodians.

Let Us Imitate the Dutch

FRANCIS WHITEHILL

Gevelopment and circulation to the Catholic press in Rome? Take my word for it, the necessity of consecrating our forces to the development of the press is a necessity of capital importance at the present moment. I, Bishop as I am, would delay the building of a church in order to help in the founding of a newspaper."

These words of Cardinal Mercier, spoken in the Eternal City in 1909, were quoted in an editorial in Number 1, Volume 1, of AMERICA, eleven years ago. Today, funds are being collected in the United States to aid in preserving the Faith in Rome.

From the days of the sixteenth-century religious revolt down to well toward the second half of the nineteenth century, the position of Catholics in the Netherlands was analogous to that in which American Catholics would find themselves if they were at the mercy of Governor Catts, Tom Watson and Superintendent Anderson of the Anti-Saloon League.

In 1829 the first Dutch Catholic daily, "De Nord Brabander," was established. In 1845 a second daily, "De Tijd," came into existence. Two years ago "De Maasbode" celebrated its golden jubilee as a Catholic paper, a daily since 1885. In 1908 there were twenty Catholic dailies in Queen Wilhelmina's realm, and since that year at least five more have been founded, so that today this small and predominantly Protestant land has no less than twenty-five daily advocates and defenders of the Faith.

In AMERICA for December 6, 1919, J. Van der Heyden says: "There is no country in the wide world that can boast of a school law even approaching for fairness and broadmindedness" the proposed Dutch school law, which will give Catholic as well as other parents . . . full and adequate justice in that most vital of all problems—the school problem."

And in AMERICA for March 6 of this year, in an article on the missions, P. O'Riordan tells us that "the Church in Holland is virile, active, well organized, and exceptionally strong in the mission field."

Is there not, in these paragraphs of contrast, a lesson for the millions of Catholics in this mighty republic?

Will it be said that my reasoning is faulty? Will it be said that other causes than the lack of an adequate

press led to the deplorable conditions which make it necessary for American Catholics to assist those who are fighting to prevent still greater losses to the Faith in the city which is the center of Catholicism?

Insist if you will that this lamentable situation is not due to the absence of a sufficiently strong and widespread Catholic press. I am content to believe that Cardinal Mercier spoke as a wise and far-sighted churchman when in 1909 he pleaded with the Catholics of Rome for the Catholic press.

But no one who is acquainted with the history of the slowly achieved emancipation of Dutch Catholics will deny that the founding and loyal support of Catholic newspapers, in particular the dailies, were potent agencies in gaining for them at last that gratifying measure of liberty and rights to which Father Van der Heyden draws our attention, and in generating and sustaining the splendidly sturdy Catholic spirit to which Father O'Riordan gives testimony.

The "Catholic Encyclopedia" says of "De Katholiek," founded in 1841, that "it has accomplished untold good for Catholicism in Holland," and of this paper and the daily "Tijd" it declares that "during the struggle for emancipation (they) rendered the greatest service of any periodicals in Holland."

"I am a Hollander, and . . . experienced the wonderful influence of Catholic daily papers," writes the Rev. Dr. John Slag of Bismarck, N. D., to the Catholic Tribune of Dubuque. Iowa, under date of March 23, 1920.

Some of the Catholic papers of Holland sprang into being as dailies, others slowly evolved from weeklies into bi-weeklies and finally into dailies. In this country, the plan of gradual development has been successfully followed by Nicholas Gonner, of Dubuque, Iowa. His paper, the Catholic Tribune, began as a weekly, then issued two editions each week; for more than three years past it has appeared three times the week, and shortly will appear daily as the Daily American Tribune, the first American Catholic daily newspaper in the English language.

But should we wait until the patient labors of such publishers as Mr. Gonner will give us Catholic dailies? Can we afford to keep on jeopardizing the high interests at stake by postponing to do what is "of capital importance at the present moment"? Can we continue to expose our honor by delays in beginning to do what our Dutch Catholic brothers have long since accomplished?

In the Netherlands there was at least one Catholic daily as far back as 1829, and now there are twenty-five! If we had started early enough, the slow evolutionary method might have been the better one. But now we can wait no longer. We have today not even one Catholic daily in the language of our country, in the only language which the vast majority of American Catholics understand. And when the Daily American Tribune appears in Dubuque it will be the achievement of one man and his associates, made possible by the awakened devotion of a

very small number of our people. To these only, not to American Catholics in general, will the credit belong.

It is true, our Dutch fellow-Catholics have this advantage over us: they live in a small country and form compact groups, we are scattered from one end to the other of a vast territory. But if even in the harassing days that are gone, they could found dailies, and establish five within a brief period of years, the prosperous millions of American Catholics surely can do something approximating their Dutch brothers' achievement. They number about 2,000,000, we number at an exceedingly conservative estimate, at least 18,000,000. They established and are loyally supporting twenty-five Catholic dailies.

If we are honestly determined to make atonement for our years of indifference, let us delay no longer. Let us establish and support a chain of local Catholic dailies. Let us imitate the Dutch.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Practical Lay Apostolate

To the Editor of AMERICA:

I have just read with much interest the note entitled "No Cause for Catholic Complacency," which appeared in AMERICA for April 3. Being a convert to the Faith, I believe I can appreciate this article much better than those born and reared as Catholics. I fully realize that most priests have been overburdened with ministering to the needs of their crowded congregations, leaving but little time for anything else. Such work must in the main be carried on by laymen, and I am sure that with the right kind of supervision and encouragement by the clergy, the fruit would be exceedingly great.

The Church impresses non-Catholics as being distant and reserved. For example, some time ago I attended evening services at a Lutheran church. After the services a young gentleman introduced himself in a cordial manner and asked that I take part in their services if I were not already affiliated with some other church. As a contrast to this I attended a certain Catholic church many times, where everyone knew me, not only as a stranger, but as a non-Catholic. Instead of being welcomed as one not of the household of the Faith, given a prayerbook or explanation of what were to me meaningless ceremonies, I had to seek out a priest and tell him I wanted to know something about the Catholic Church. I might have attended services twenty-five years and not become acquainted with a person or priest unless I took the initiative. Of course these are down-town churches with four or five Masses on Sunday, and I realize the impossibility of a personal contact with each individual. I give this instance to show, however, how easy it is for souls to be lost to the Church. In the various Protestant denominations with which I have been acquainted there is not only a personal friendship between each individual member of the congregation and the minister, but a good-fellowship in the Bible classes and Sunday-schools. If I am correctly informed, several million foreigners immigrating to this country have been lost to the Faith, and this lack of organization and personal interest has no doubt been responsible for the greater portion of

Another big feature which is overlooked in the Church is educational propaganda. I might mention two or three examples. The Mormons, for instance, publish in certain daily papers short discourses on their religion, and ask those interested to apply by mail to the secretary of their nearest mission. The

Christian Scientists have lecturers in the leading theaters and public halls, and these lecturers talk to crowded houses. I am positive that an expounder of Catholicism would receive a like reception. These lectures are generally printed in the daily press afterwards, and sermons of Protestant ministers are published nearly every week, but rarely if ever is the sermon of a Catholic priest given to the press.

Then there is the distribution of literature, which could very easily be carried on by laymen. If proper literature were put in public places I believe the demand for it would be far greater than we suspect. It would at least remove prejudice. An office could be established in each city for the distribution of pamphlets and booklets, and with the proper advertisement great interest would be created. These activities must primarily begin with or be encouraged by the Archbishops and Bishops themselves. A definite plan of organization and action sent to each parish could be carried out with but small cost and little effort on the part of each individual.

Indianapolis.

MEREDITH SMITH.

Urgent Need of Assistance

To the Editor of AMERICA:

May I, through the columns of America, make an appeal to Catholic charity in behalf of the Irish nuns of Ypres, and the Dominican nuns of Vienna, both in dire need of help? The Irish nuns of Ypres, who are daughters of St. Benedict, had been established at Ypres since 1665. The present members of that community, on the destruction of their abbey, fled first to England, and are now very poorly housed in Ireland. Having lost everything, they are in great need of help to start, as it were, life again in Ireland. Letters should be addressed to Sr. Mary Maura, O.S.B., Abbess, Macmine, County Wexford, Ireland

Equally in need of Catholic charity are the Dominican nuns of Vienna. These ladies have been in great distress for lack of food, clothing and fuel for the middle-class children under their care, in many cases for the children's parents and for themselves. The gratitude they have expressed for aid already given is most touching. Remittances should be addressed to M. Columba Adler, Lilienbrunn, O.S.D., 17 Schlossberggasse, Vienna, XIII/5, Hacking, Austria.

New York.

EDWARD EYRE.

The Smith Bill and Teachers' Salaries

To the Editor of AMERICA:

Congratulations to AMERICA on the good fight against the Smith-Towner bill. Apropos of the article appearing in the issue for April 24, let me call the attention of those school teachers who favor the bill on the ground that it will increase their salaries, to the fact that, according to statistics prepared for the World Almanac for 1916, there were in the common schools 622,371 teachers whose average monthly salary was \$70.21. Suppose that the entire sum of fifty million dollars was actually distributed to increase the teacher's salary, the result would be a yearly increase of \$80.34, a truly munificent sum!

If this money were distributed equally amongst all the teachers, it would mean a monthly salary of about \$78 instead of \$70. That increase might pay their street-car fare for the winter months, or enable them to attend a few lectures. Doubtless, however, the money would not be distributed equally but on the basis of merit, determined largely by seniority in service. Thus the teachers in the lower grades might be thankful if they received a yearly increase of one dollar.

All this is said on the supposition that the entire sum of fifty million dollars would be devoted to the salaries of teachers. But the terms of the bill are vague, and there is not the slightest reason for believing that one-half or even one-fourth of this appropriation will be used for that purpose. As AMERICA has pointed out on more than one occasion, the terms of the bill would be met by allowing the teacher an annual increase in salary of precisely one cent! Yet for this many teachers are moving heaven in their attempt to have the Smith-Towner bill adopted by Congress. In the language of an eminently practical politician of a by-gone day, "What is the 'nigger' in the woodpile?"

St. Mary's, Kansas.

C. R.

Ethics Without God

To the Editor of AMERICA:

Mr. John J. Donohue in AMERICA for May 8, tells us in defense of the code of ethics of the American Federation of Teachers that "in our ranks are found supporters of all religious denominations, as well as several who belong to none whatsoever. The code of ethics adopted must be one to which all can subscribe. It must set forth clearly the high aims of a community of various creeds, and not what is matter for theological discussion or dispute." Does Mr. Donohue mean by this that the American Federation of Teachers includes in its ranks supporters of the doctrine that God can be excluded from a code of ethics? I did not claim that a code of Catholic ethics should have been drawn up. What I claimed was that the code of ethics drawn up and approved by the American Federation of Teachers did not mention the responsibility to God for the charges entrusted to the care of the teachers. No matter what may be the creed of the teacher, he should admit that true morality rests first upon his duty to God. Even the pagans realized this. If Mr. Donohue will read the pages of the ethics written by the men who lived before the Light of the World came to enlighten mankind, he will find that these pagan authors insist that full duty to the gods is the first essential in any system of ethics. And yet Mr. Donohue tells us that the duty a teacher owes to God was omitted because the code of ethics had to be one to which all can subscribe.

He would have me say that the effectiveness of ethical teaching is to be judged by the number of times a teacher mentions God. This I did not say. The greatest ethical teaching can be accomplished without ever mentioning God, but ethical teaching is impossible if the teacher is not guided in his work by a sense of his duty to the Creator. I do not care if the teacher is a Christian, Jew or Mohammedan, if he leaves his sense of duty to God out of his daily life, he is not a fit teacher for our schools. For how can such a teacher inspire obedience to authority when he has excluded the author of all authority? The proposition I laid down is not "the matter for theological discussion or dispute." I simply stated that a code of ethics which does not include our obligation to God is a misnomer.

The citation of the ex-Kaiser is rather out of place, as William Hohenzollern's idea of "Gott" was a rather perverted one built upon the philosophy of Kant, who made the same mistake as the American Federation of Teachers made; he, too, endeavored to find a norm of morality, which would exclude the duty man owes to God.

Granite, Md.

JOHN P. GALLAGHER.

Catholic Medical Schools

To the Editor of AMERICA:

Up to the very recent times it was almost with fear and trembling that Catholic fathers and mothers allowed their sons to study medicine. Before their minds was the example of more than one brilliant Catholic young man who went away to learn the healing art only to have torn from him every vestige of supernatural religion. Many are the examples, unfortunately that shepherds of souls can give, of wrong principles instilled in the hearts of people by physicians whose ethics were learned from questionable, if not from wholly bad, sources. The Church, always eager to safeguard her children, has not always been able to supply medical education, conducted under her own direct control, but has had to fight the evil as far as possible through individual priests reaching individual physicians and persons. Fortunately better days have come, and the hoped-for Catholic medical school is a reality. The work has been gradual until we now have six medical schools giving regular courses and one post-graduate school.

The Journal of the American Medical Association of April 17 gives the rating of all medical schools and the results of State Board examinations. Every Catholic medical school is rated "Class A." State Board statistics show that not one of the graduates of 1919 from the medical departments of Creighton, Georgetown, Marquette and St. Louis Universities failed to pass the examination required for license to practice. Loyola University of Chicago had three failures among seventy-two candidates, while Fordham had 6.3 per cent failures, which is less than the average of all the schools of New York State combined, and also less than the percentage of failures of Bellevue, Columbia, Cornell, and Long Island Colleges of Medicine. These statistics show beyond the possibility of doubt that first-rate courses are being given under Catholic influence.

A noted priest who has done much for the cause of medical education under Catholic influences in this country, still living but old before his time, with heart young and hope high, looks with joy down the lengthening shadows when he recalls that of all the Catholic students who came to study in the school which has graduated the largest number of men, not one has lost the Faith.

St. Louis.

BERNARD L. SELLMEYER, S.J.

A Noteworthy Experiment

To the Editor of AMERICA:

Father Connelly and Mr. Gray, in their communications, have touched one of the vital points in the discussion of the revival of Christian art and architecture and the gild system, as mentioned in my paper in America under the caption of "A Noteworthy Experiment." A deepening of the religious spirit and an enthusiastic devotion to our Eucharistic Lord must of course be the driving power behind this movement, just as it is necessary in the ordering of all of life's activities, to bring them into harmony with the highest religious ideals.

At present, however, on account of broken traditions and a general lack of knowledge of the principles of Christian art, solid piety alone is not sufficient to bring about this revival of true Christian art. Right artistic principles can only be maintained and applied by a painstaking cultivation of the esthetic sense of our people from the primary grades up to university training. A knowledge of art is not gained by piety, no more than a knowledge of astronomy or any other science. If this were true, our monasteries and convents would to-day be nurseries of Christian art, which we know is not the case, except in a few isolated instances. Neither do our exemplary Catholics show a superior discrimination, as evidenced by the purchase of tawdry objects of devotion, which enterprising business firms keep conspicuously before us through the medium of the press. I have noticed no well directed effort towards the correction of these bad conditions, and the wholesale corruption of Catholic taste by these firms continues without official rebuke, such for example as was given by the Bishop of Mainz, some ten years ago. To the dynamic force of holiness must, therefore, be added the key of a knowledge of good and evil, in art, to unlock the doors of a "great treasure house."

A professor of art and architecture, of the standing of Mr. A. K. Porter of Columbia University, stationed at Washington, could do wonders by giving illustrated lectures on Catholic art and architecture at our institutions of learning throughout the country. I know from personal experience that earnest

Catholic students are keenly interested in the presentation of this subject.

Our friend, Mr. Charles D. Maginnis in his letter of your issue of May 1, in reply to my paper, wherein I described the medieval method of building the Swedenborgian Church at Bryn Athyn, seizes on a purely accidental, yet unfortunate, occurence in the direction of this enterprise and votes the experiment a failure. This is violently throwing away the baby with the bath water. He seems to overlook the very successful pursuit of the work, when it was under the jurisdiction of its author, Mr. Ralph Adams Cram. Up to the time of the severance of the relations of Mr. Cram with the work, the entire plans for the building proper had been completed, except the scale details for the beautiful tower at the crossing. In justice to the designer, it must be stated that so far, the character of the architecture and the methods pursued in its execution was thoroughly successful. I understand that the owner, together with others, was encouraged to make suggestions in matters of design, which finally on account of the divided artistic authority led to Mr. Cram's withdrawal. What happened after that incident should not be laid against this notable experiment. Mr. Cram has written an interesting article for the American Architect of May 29, 1918, describing the work in detail, from which I quote: "In spite of difficulties the work grew more and more absorbing as it slowly took form and shape. Whatever the merits or demerits of the architecture, however embarrassing the details of professional relationship, the method was justifying itself in its result, and the supreme moment was approaching, when the great tower would be begun and at the same time the furniture, glass and decorations of the interior would be taken in hand.'

The question of cost was not considered, and has no bearing on the success or failure of the enterprise, for as Cram says, "One thing and only one, was aimed at, the creation of a most beautiful building possible to those in charge, built after the best fashion, in accordance with medieval principles of craftsmanship and under a system of close co-operation from the lowest hod-carrier to the owner and architect." The withdrawal of the architect from this new experiment, fraught with so many difficulties has naturally allowed other standards, especially in the details, to creep into the work. A boat laden with precious materials, sailing in unchartered seas, without an expert captain to guide it would also meet with some disappointments and failures. If there are failures in detail, they are not therefore due to the gild system, or the original leadership, but to other causes.

Mr. Maginnis also makes light of the optical refinements, based on medieval models, introduced into this church by Mr. Cram, at the suggestion of the owner, and he wonders what "poor" Mr. Goodyear, a great protagonist of these refinements would say, regarding the manner in which his discoveries were applied. Mr. Goodyear has, as a matter of fact, gone on record and has approved these refinements in a brochure, published by the *Brooklyn Museum Quarterly*, Volume 5, No. 4, under the title, "Modern Church Architecture and Medieval Refinements." The thoughtful reader will be keenly interested in this publication sent free on request.

The object of my paper was to call attention to this note-worthy experiment of the revival of a church building system of the Middle Ages and to show the deep interest that non-Catholics display in things that are peculiarly Catholic and of noble achievement, in contrast to the apathy shown by us in the same subject. I have no doubt that if an operation of this kind were conducted under Catholic auspices, with the supernatural motives added, and the respect given to properly constituted architectural authority, a complete success might be the result of such a venture.

Pittsburg.

JOHN T. COMES.

AMERICA

A. CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 22, 1920

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The Protestant "Drive" and Religious Education

NE feature of the various religious "drives" now distracting and edifying the country, is the stated purpose to devote a large portion of the proceeds to "Christian education." Probably a majority of the ecclesiastical organizations favored by our separated brethren have some form of "Religious Education Board," but the precise purpose and actual work of these bodies is not clear to the outsider. The elementary schools maintained by them are numerically negligible, and the religious education imparted by the usual type of "sectarian" college or university is more than doubtful. It would be easier to isolate a child from all human intercourse until his eighteenth year, and then train him to speak correct and idiomatic English, than to isolate him from religious training until his college days, and hope to teach him the fundamentals of dogmatic religion. It can be done, of course, but the delay makes the task ten-fold more difficult. And to judge from current report, not a great many professors in some of these collegiate institutions are remarkably anxious to train the student how to walk along religious paths. "You can get any kind of heresy or atheism you want," a disappointed Baptist recently remarked, "out at the University of Chicago."

In startling contrast with the non-Catholic "Religious Education Board" is the practice of the Catholic Church. Catholics have very few such Boards, too few, perhaps, and a little more system would not hinder, but they have schools which teach that God has some rights over the work of His hands, and that is the main point. Better schools without a Board, than a Board without schools. Our schools now number about 1,750,000 pupils. The annual per capita cost, estimated at thirteen dollars some years ago, has probably risen to about eighteen dollars. That means that Catholics, most of whom are poor, annually contribute about thirty-five million dollars to the maintenance of the parish schools alone. How much more they contribute in the form of tuition fees to colleges and academies, may be left, in the absence of definite data, to the calculations of the statistician. And these huge sums are raised without the aid of "drives" or similar methods, simply because Catholics choose to support religious education rather than to talk about its absolute necessity.

The annual financial saving to the cities and the States is quite another matter, but one well worth considering in these days of high taxes. One hundred million dollars is not considered a great sum in high legislative finance, but every little hundred million counts. Yet in spite of their ethical value to the country, not to mention what they save the tax-payer, we still have that curious form of bigot whose patriotism consists mainly in hatred of the Catholic School. His usual habitat is those remote regions in which illiteracy and vice are rampant. He cannot thrive, or even live, in an atmosphere of culture and religion.

Overalls and Patches

THE American Woolen Company is a corporation which can, and usually does, say much to fix the price of the clothing worn by the head of the house. Hence all heads, titular or real, will rejoice to know that the Department of Justice has been allowing its one eagle and its one purblind eye to scan the records of this benevolent association. In the first quarter of the present year, announces the Department, assuming an attitude of severity, the corporation pocketed a net profit of nineteen million dollars. As the capitalization of the company is twenty million dollars, it will be readily seen that the American Woolen Company has no fear whatever of the wolves that today prowl about the doors of ordinary American citizens. Profits at the rate of seventy-six million per annum are enough to demoralize the fiercest wolf that ever prowled. On the other hand, it is only fair to say that, according to the president of the company, he and his associates, were they to rely on the profits of their adventure, would barely be able to purchase a modicum of bread and butterine.

It is evident that one or the other, or perhaps both, of these reports has, or have, been concocted without that due regard to truth inculcated by the glorious example of the Father of our country. The corporation blames the tailor. The tailor blames the journeyman, the buttonmaker, and the thread-spinner. All these in turn blame the sellers of space in dwelling-houses, along with the grocer, the butcher, the gas company, and any and all from whom they purchase commodities. The trail leads nowhere to a criminal or a profiteer, if there be any distinction. But the average consumer is not much concerned to know who is lying in the premises. What he wants to know is, how long he is to be forced to pay a double price for an inferior article of clothing.

The average consumer puts a question that is not easy to answer. Yet it is not unreasonable to suppose that prices will retain their present high level as long as he is

willing to pay what the dealer asks. One solution of the difficulty, partially attempted in the rather absurd "campaign for overalls," lies in refusing to buy new clothes. A break in the market is by no means a permanent removal of these unnatural conditions, but if every man now contemplating the expenditure of seventy-five dollars for a new summer outfit puts his money in the bank and contents himself with last year's garments, he will not only practice thrift, but set in motion a force which will help to restore a normal market. Overalls will not beat down prices, but patches may, particularly if the patching is done at home, by a lady of the house who finds time to patch as well as to vote.

H. G. Wells in Motley

RAMMARIANS are aware of a sharp distinction G between "may" and "must," "this is probable" and "this is certain." Most ordinary people, such as the man in the street, the horny-handed son of labor, the toiling farmer, and the redoubtable doughboy, likewise suspect that these words and phrases are not altogether synonymous. But one Mr. H. G. Wells, who not only poses as a philosopher, but by certain uncritical minds is actually accepted at his own valuation, holds that between possibility and actuality, theory and fact, there is, and on the whole should be, no difference whatever. And it is the Gallic wit of Hilaire Belloc playing in the current Dublin Review which in most genial fashion measures Mr. H. G. Wells for the motley he has surely won. To appreciate the keenness of Belloc's logic, the whole essay must be read; yet it is possible by a few extracts to convey at least the flavor of his wit. The quotations so mercilessly contrasted are taken from Wells' "Outlines of History."

(a) "Certain very fundamental things may have been in men's minds long before the coming of speech."

(b) "Chief among these must have been the fear of the Old Man of the Tribe."

(c) "Objects associated with him were probably forbidden."

(d) "Every one was forbidden to touch his spear or sit in his place." (Italics inserted.)

"Everyone acquainted with this sort of humbug knows what is coming. We are going to have a crude materialistic explanation of the Sacramental idea—and we get it!" And again:

(a) Another idea probably arose out of the mysterious visitation of infectious disease, and that was the idea of uncleanness and of being accursed."

(b) "Out of such ideas grew the first quasi-religious elements in human life." (Italics inserted.)

How delightfully reminiscent is all this of the cocksure American professor, contemptuous of logic because of the untrained, unsuspecting youth before him! In four sentences Wells draws a positive "must" from an hypothetical "may," adds a "probability," and from the whole extracts a statement of fact which is an explanation of the origin of the sacramental system. Yet we are bidden to regard this charlatan as one whose writings deserve

serious consideration. And they do, but only because they have a compelling power over the half-baked mind which today seems to direct American "thought."

What ninety per cent of our modern American university professors need today is not a training in "research work," but some acquaintance with what in scholastic circles is called "minor logic." Or if that appear too papistical, let them betake themselves to a careful study of the principle underlying the dictum of Uncle Remus, "Mebbe ain't is."

Christian Science and Religious Liberty

VER in New Jersey a few months ago, a little girl fell ill. Her parents were Christian Scientists, and so far disregarded suffering in others, and the danger to the community from contagious disease, that they denied her medical attention and actually forced her to attend a theatrical performance on the night before she died. When these facts became known, the Grand Jury returned an indictment against the parents for manslaughter, and conviction followed. The attorney for the defense pleaded that his clients "had a religious conviction that ailments should be cured by prayer, and a religious conviction against the use of medicine." To nne them or send them to prison would be to punish them for acting according to the dictates of conscience, and conviction would be in violation of the First Amendment. Nevertheless the jury convicted.

In this case, two interesting and important, although by no means new, facts, are involved. The first is linked with the question of the so-called "principle of religious liberty," the other with the common impression that the Federal Constitution "guarantees religious liberty." That impression is as dangerous as it is common. The Constitution of the United States touches on religion in two passages only. In the Sixth Article it is stated that "no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States." This prohibition means what it says. It by no means abolishes religious tests as qualifications for offices or trusts that are State or municipal. On the formation of the Union, many of the States retained religious tests; New Hampshire held them as late as 1878, and even at the present day in that State, technically no Catholic, Jew or Unitarian enjoys the full rights of citizenship. So far as the Federal Constitution is concerned, any State may place whatever qualifications it desires, being bound only by the restrictions of its own Constitution, a document which in some States is easily changed.

The second and last mention of religion in the Constitution is the famous and usually misinterpreted First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." As is plain, this Amendment imposes a prohibition upon Congress only, not the States. As far as this Amendment is concerned, a State is free to establish a religion, and prohibit the exercise of any dissenting

form of worship. In point of fact, Massachusetts had what was perilously near a State religion until 1831, and even today, under certain well defined conditions the State of New Hampshire may appoint and fee public teachers of the Protestant religion. It is true that all the States reproduce the spirit of the First Amendment, usually with some words of explanation either to the effect that religious exercises in violation of public order are not protected, or that the law of the State must take precedence of alleged rights of conscience. But they do this of their own volition, and not under Federal duress.

It is therefore clear that in finding the New Jersey parents guilty of manslaughter, the jury violated no phase of religious liberty conceded under our institutions. Hardly anything is clearer in American jurisprudence and procedure than the fact that no one may allege his conscience in defense of an act proscribed by the law. Before the law all religions are equal, and no court undertakes to pass upon the truth or falsehood of any religious teaching. All are protected, except in those instances in which they may require an act forbidden by the law of the land. New York sums up the American practice in a clause still retained from her Constitution of 1777: ". . . the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

We Catholics must not trust the fatal delusion that in some mysterious manner we are protected by Federal power in the exercise of our religion. There is no mystery whatever; only the simple fact that no such "blanketprotection" exists. This is the day of the fanatic, and we must watch, first of all, State legislation. Outside the Catholic Church the opinion is growing that to permit the use of genuine wine for the Holy Sacrifice opens the door to an organized violation of law, and that professionally religious schools are really inconsistent with the peace and safety of a republic in which a majority profess no religion at all. With the growth of this opinion, it will be easy to pass and enforce laws which will make the Christian education of children, according to the Canon Law, a practical impossibility, and will surround the celebration of the Holy Sacrifice with almost insurmountable difficulties.

It cannot be too often repeated that in respect to religion, the Federal Constitution inhibits the Federal Government only, leaving the States free. Except indirectly, as through the Smith-Towner bill, for instance, establishing a Federal educational bureaucracy, we have little to fear from the Federal Government. But we have much to fear, particularly in education, from some of the States. If we are not ceaselessly vigilant, the choicest portions of Christ's vineyard may be laid waste, for the sun is rising on a new day of battle.

Literature

WILLIAM DEAN HOWELLS

TO listen to William Dean Howells telling us in one of his charming reminiscences that he knew Hawthorne and Emerson, Longfellow and Holmes, Lowell and Whittier, Bryant, Bancroft and Motley, Parkman and Fiske, Harriet Beecher Stowe and Julia Ward Howe, Artemus Ward, Frank Stockton and Mark Twain, is to be reminded of Nestor boasting right homerically that he knew Peirithoos and his peers and the sturdy men of the brave days of old. The Nestor of American letters, whose death makes a void in our national life, was a link of no ignoble metal binding us to the past. It may be a generation before time beats out on its anvil another such a solid ingot in the smithy where the predestined writers of a nation's record are molded into form.

In the unbroken chain of our national literature the author of "Altruria," "A Modern Instance," "The Rise of Silas Lapham" and "The Lady of the Aroostook" forged a splendid link. It is not of the virgin gold of the greatest masters of the story-teller's art. It is not hammered out of those El Dorado bars that are hidden in the castings of Cervantes, upon which the tears and the laughter of Spain and humanity itself seemed to have fallen and to have become imbedded in the molten metal. It does not sparkle with the glow of the metal poured from the very heart of Dickens, or the steel-like glint of the minting of Thackeray. But there is no coarse slag in the handiwork of Howells, there lurk no unclean scoriæ. The craftsman did not laboriously ransack the native soil for degrading elements to fuse them into his work. While these could not be entirely swept away from the crucible, he never allowed them

to predominate nor to tinge the whole with their poisonous fumes. When we see the forged links come forth from the transforming fires, in artistic craftsmanship, they are well-nigh unsurpassed. The workmanship of every bar has the delicacy, the grace, the firmness of contour, the chiseled gleamings of the goldsmiths of Florence or Ferrara, the strength of some bardic collar or armlet brought to light from Celtic ruins. We would like at times to see the work more massive, more interpretative of more permanent and vital things. We could almost wish that, like the alchemists of old, the artist had dropped some ruddy drops of blood into the fusing fires over which he bent at his task, that he had stamped more of other-world forms on his masterpieces, put more spirit and soul into them, that there should lurk a deeper meaning in the ingot he has welded into such beauty. But it is impossible to deny the labor, the sincerity, the skill of the artist. Benvenuto Cellini wrought not with more care, with more controlled passion, with more bridled yet conquering restraint over his gold sphinxes and butterflies, than the creator of Marcia Hubbard, Fulkerson, the Coreys and Dryfoos over these creations of his brain.

The work of our departed "Dean" is thoroughly American. In this sense his work is creative work. Has he yielded to letters a representative figure, a living being who is not merely a personage in a book, but one that seems to be a part of human or at least national history? In his more than seventy books, and especially in his novels from "Their Wedding Journey" to "The Leatherwood God," in "The Coast of Bohemia" and "Annie Kilburn," "The Kentons" and "The Quality of Mercy" has he given America a great character, one conceived and

drawn on the matchless proportions of the Knight of La Mancha of whom he was an enthusiastic admirer, one like Cooper's Leatherstocking, or the immortal Zagloba of Sienkiewicz, or the Pecksniff and the Dombey and the Pickwick of Dickens, the Rob Roy of Scott, the Colonel Newcome of Thackeray? Will anyone of the admirably drawn characters of our American novelist in his vast gallery of portraits, halt in coming years, even the casual observer, and force him to say: "This is the genuine American, no counterfeit presentment, but his very being and soul?" It may be doubted whether Howells will ever win this crowning honor. In this sense he may not be the supreme and authentic artist that is not merely for an age, but for all time. But one thing is certain. Not one that passes before the vast picture gallery where are limned the forms and features of Silas Lapham and Lydia Blood, and Bartley and Marcia Hubbard and the Marches and the admirable Kentons, and Lemuel Barker and Doctor Boynton, will doubt for a moment that the artist and the portraits are Americans.

The artist has the sure unerring touch of the masters, of Rembrandt and Franz Hals. His men at least are painted in free, solid and virile strokes, darkly and forbiddingly as in Bartley Hubbard, nobly as in the old judge in "The Kentons." The heroines are somewhat paler and less definite. But we cannot too much thank the veteran novelist that he has painted no lurid vampires, no "sports" nor monsters such as d'Annunzio and Hauptmann give us, that he has not filled his canvases with the alluring presentation of degradation and vice. On American art and American morality William Dean Howells has on the whole been an influence for good. He does not blink the ugly things of life. But he does not thrust them into the high lights of his painting. Thoroughly American and a realist of the right kind, in his choice of themes and material, in his grasp of the heart and ideals of the American people whom he has known in many a highway and byway, from the Maumee to the Aroostook, he thought, with a sturdy optimism that never failed him, that as a people they were substantially sane and sound. We do not envy the American that thinks otherwise.

So he painted and revealed a society, by no means faultless, but energetic, restless, rugged, coarse perhaps in spots, with a mere veneer of "Lapham" paint hiding many cracks and stains, but one that can understand honor and justice and truth and the sound and manly things of life, a people in spite of their seeming hardness and lack of idealism, generous and, almost unconsciously dreamers of large and mighty dreams. In the first years especially of our story-teller's career, for by that mainly will he be judged, and before the influence of Tolstoi, seemed for a moment to swerve him from his appointed path, this is one of the characteristic features of his work.

The writer of "A Boy's Town" born in a little Ohio village as far back as the pioneer days of 1837, was favored in the place of his birth, the wide-open gateways to the West, with life surging in almost epic deeds at his very door-steps. The breath of American prairies and the gleam of the mighty rivers of the West were his inspiration from nature. Scarcely in his teens, like Richardson and Franklin he was grinding ink and setting type for his father's paper. He was composer almost as soon as he was compositor, and amid paste-pots and printing-presses, was learning how to write lyrics, death-notices and funeral announcements, and filling in, when the occasion required, vociferously empty columns, with records of bridals and births. Not such an inadequate preparation after all, for a story-teller, one that brought him little Latin and less Greek, but thrust him into living contact with facts and men. The training, however, might have been rather jejune and narrow, but some years in Venice, where he was sent as American Consul by President Lincoln, for whom he had done some successful campaign work, broadened out the young and sturdy American. Venice, but a Venice subdued, one softened to a less insistent splendor, a Venice less

opulent and colorful than the City of the Doges by the foamflecked Lido, still casts its gleamings over the work of our American novelist. From Venice, from Italy, Howells drew something of that grace of diction, that harmony and cadence, that music of phrase, that love of beautiful words, that color and exquisite blending of light and shade, which strike us at the very first pages of "A Modern Instance" and which may be everywhere seen in his work.

For not only is Howells a revealer of the American people, not only has he admirably presented the American in all the ordinary phases of life, he is a master of style, of technique, of the story-teller's art. With his admiration for Don Quixote, whose language he knew, just as he knew those of his own French and Italian favorites, it is no surprise to watch him develop his story without the help of mysterious contrivances, of exaggerated climaxes, of the too swift and unconvincing appearance of the proverbial deus ex machina. His stories form no intricate network of counter purposes. They flow or rather glide quietly but inevitably to their conclusion. Even then no sound of cataract or torrent announces the fall. The climax comes quietly, almost tamely at times, just as it often comes in the darkest tragedies of life. But the plot is simply but solidly constructed, clearly and logically articulated. In this constructive faculty our American has caught some of the subtle art of Don Quixote, some of that architectural skill found in Bourget and Daudet. It is enhanced by the witcheries of a perfect style, easy, natural, clear, sparkling with humor and restrained wit. The dialogue is such as we might hear where men do congregate, of many moods and tones and colors voicing many passions, lending itself to the twistings and twinings of almost every conflict, a dialogue that seldom thunders and never simpers or froths or screams.

William Dean Howells leaves a deep impression upon American letters. Autocrat of the Easy Chair, literary dictator of the Atlantic Monthly, molder not of high song, but maker of exquisite verse, critic, somewhat uncertain at times, not always correct, fascinating story teller and stylist, delineator of a transitional period of American history, chronicler of an age and portrait painter of an entire nation, he leaves a loved and honored name. He was kindly, gentle, generous. Of his work and his life his countrymen can be proud. He leaves no rancor or hatred behind. He once said rather a harsh thing of the Jesuits which they have long forgotten. In his Italian sketches, there are judgments which even his enemies, had he any, might regret. His most fervent admirers will be sorry when the final appraisal of his talent will be made, that he did not see deeper beneath the outward core of life, that he was satisfied merely with being the faithful reporter of facts and occurrences in the lives he studied so faithfully, and that he did not become more of the seer and the revealer. Swedenborgian, Unitarian or Episcopalian, he does not seem to have allowed a definite creed to have directed his thought and his life. So in his splendid stories, religion does not play a very ennobling part on the lives of his men and women. Their religious views and ideals are a little terre à terre. They sweep them on to no heroic sacrifices, nor do they help them much in their hours of despondency and despair. The ideal and the supernatural are seldom to be found in the crowded gallery of William Dean Howells. The lack of that loftier note mars the perfect harmony of the master's work. But taking him all in all, we may not soon look upon his like again. We shall welcome the day when another like him shall appear, and with his artistic and constructive skill, his matchless style, his genuine and sound Americanism, his culture, his staunch adherence to time-honored canons of morality and art, "hold the mirror up to nature, show virtue her own feature, scorn her own image and the very age and body of the time his form and pressure."

JOHN C. REVILLE, S.J.

DOUBT

Across the levels of a desert waste, Beneath the arrows of the zenith light, My soul, like panting eaglet, wheels its flight Alone and desolate. No course is traced For me; no guiding buoys I spy emplaced Upon the heaveless waves of sand. I sight No luscious isles to rest among, no white Cool surf to which my weary wings may haste.

Had I but Faith how swift amid the gloom Of blazing sun and dunes of blistering sand, Might I find flashing pools of waters sweet, And gardens fainting with the glorious bloom Of rose and asphodel in Eden-land That now hath only flint for naked feet.

M. I. RIORDAN.

REVIEWS

Foch, the Winner of the War. By RAYMOND RECOULY (Captain X). Translated by MARY CADWALADER JONES. New York: Charles Scribner's Sons. \$3.00.

Instinctively every time a war-book, and the name of that modern instrument of torture is now legion, has fallen into this reviewer's hands, he has turned to see what the author says about his American countrymen in the armies of Pershing and Foch. By very few of such war-books has he been so satisfied as by the present one. Captain Recouly pays them the highest tribute as fighters. Good fighters every one knows them to be, but it is pleasant to have a "foreigner" affirm it and with such authority as the soldier-writer of this instructive and interesting study of the "Winner of the War." Ever since the Americans came into the conflict, writes the author, they showed a remarkable talent for maneuvering and were already well versed in infantry tactics; they were also masters in the art of outflanking, and skilful in the use of machine guns, automatic rifles and field-"As to the Americans," says Foch himself, "you may say that they are admirable soldiers; I have only one fault with them, they advance too fast, I am obliged to hold them back." And General Dégoutte is quoted as saying of the Americans who took Château-Thierry that he could not have done better with his "Marocaine" division.

Captain Recouly recounts the oft-told tale of the life and deeds of Marshal Foch with authority, clearness, soldierly precision and brevity, but with the added power of picturesque narration and the art of throwing the reader "in medias res" and making him assist at the great drama. The last scenes especially, in which Foch was the veritable "deus ex machina," Providentially sent to bring the tragedy to a triumphant close, are splendidly acted before us, the whole series of events from July, 1918, to November 11 of the same year being graphically described. The writer has the art of grouping events around a central core and the faculty of suppressing what is not essential. The pictures of the first battle of the Marne, of the French offensive of 1915 are fine pieces of historical and military writing.

One of the most interesting chapters of the book will be found to be the one on the "Lectures" given by the future "Winner of the War," when head of the War College. Foch, says Captain Recouly, is a fervent idealist, believing in God and in the immortality of the soul. He could have added that he believes all that a good and fervent Catholic believes and that he is one in faith with his Jesuit brother, to whom, as Captain Recouly states, he managed to find time, even when most busy, to write a short note every day. The Marshal will be considered one of the great military geniuses of all times. But he does not, says his admirable biographer, trust to the inspirations of genius. He is above all things a believer in hard work, in preparation and will-power, the will-power never to be beaten.

A Straight Deal or the Ancient Grudge. By OWEN WISTER. New York: The Macmillan Co. \$2.00.

"Any American who is anti-British today is by so much pro-German," is one of the rash propositions to which this pro-British propagandist commits himself. He presents once more the "hands-across-the-sea," "Anglo-Saxon-kinship" arguments with which we became so familiar during the year that the United States entered the war and he seems determined never, never, never to make peace with the German people, though it is reported that the armistice was signed some months ago. To awaken a proper gratitude in the hearts of his readers Mr. Wister devotes considerable space to summarizing England's achievements in the Great War, but he seems strangely unaware that it is England's doings since the war ended that now make her exceedingly unpopular with large classes of Americans. The author should have written a few pages, for instance, to explain away the detestable hypocrisy of a selfish power that protested when her back was to the wall, that the war was being waged for the freedom of small nations, and then after victory came strove to absorb as much of the non-British world as she possibly could and sent a merciless army of occupation into Ireland.

The ignorance of the Irish question which the author betrays in his chapter, "An International Imposture," would be amusing if the matter at issue were not the just claims of an ancient race to self-determination. He writes scornfully of the "Green" or Catholic Irish and denies that Colonial America owes them any gratitude, for it was "the Orange Irish who fought in our Revolution, not the Green Irish." If Mr. Wister had taken the trouble to read Mr. Michael O'Brien's book on "Ireland's Part in America's Struggle for Liberty," he could have secured a deal of valuable information on that subject. Mr. O'Brien reckons, for instance, that from 1764 to 1774 there came to this country only 32,640 so-called "Scotch-Irish" immigrants, but 63,360 "plain" or Catholic Irish, and he shows from the rosters of the Revolutionary army that distinctively Irish Catholic names were very numerous. If the value of Mr. Wister's book were to be gaged by his chapter on the Irish question, with its gratuitous herring-trailing assertions and unfair suppression of facts, "A Straight Deal" would hardly be worth reading. But he has many entertaining pages describing how different an American is from an Englishman and yet how much alike they are, too, and he successfully shows that we ourselves as a nation have committed against other peoples acts of injustice similar to those of which England is guilty. Instead of being pro-British and anti-German Mr. Wister would do well to make himself, now that the war is over, just plain "pro-American." W. D.

Bolshevik Russia. By ETIENNE ANTONELLI. Translated from the French by Charles A. Carroll. Alfred A. Knopf: New York.

The Psychology of Bolshevism. By John Spargo. Harper & Brothers: New York.

Etienne Antonelli has produced one of the best books that have hitherto appeared upon the subject of Bolshevism. An economist and sociologist by profession, Antonelli was in charge of the course of political economy at the University of Poitiers when the war broke out. Made a military officer, decorated with the Croix de Guerre, and seriously wounded on May 9, 1915, he was finally, upon his recovery in 1917, sent to Russia as military attaché at the French embassy. He remained there until May, 1918, long enough to witness the triumph and consummation of the Bolshevist regime. Lieutenant Antonelli is evidently an acute observer and a careful student of Russian historical developments. His judgment is reserved and well balanced. His only purpose is to narrate as objectively as possible what he read, heard, saw and felt. He may at times

go astray, and we somewhat hesitate to admit in the gross his picture of the Russian character. But his contribution to the study of Bolshevism is of great value in almost every regard. We see the modifications in their principles that convinced Socialist leaders, like Lenine and Trotzky, were obliged to make in order to capture the people. Their methods and intrigues prescinded from all considerations of morality, and they were ready for any compromise that was needed to keep them in power. They were not tools of Germany, but found that pacificism at any price was a necessary condition for their own success. The author shows that complete ruin of industrial life, no advance towards any solution of the agrarian problem, and an absolute tyranny exercised under the hopelessly bureaucratic dictatorship of the proletariat, have been the final result of Bolshevism.

Mr. Spargo's volume, as the title indicates, is not a history, but an analysis of the various types of men and women who become imbued with the spirit of Bolshevism. The study is cleverly made and often shows considerable insight into human character. The author further discusses the conditions in our own country which have made possible an I. W. W. and Bolshevist class. The admission of the flat failure of government control is no slight concession from a Socialist, and there is far less insinuation of Socialist propaganda than we are accustomed to from the writer. In his defense of Marxian doctrine to the detriment of Bolshevism he fails to realize that it was Socialism which throughout Europe has been responsible for the unhappy developments we have witnessed in so many countries. Bolshevism is merely a modification of Socialism to suit the Slav temperament. Socialism begins the work by plucking religion out of the hearts of men and distorting their social vision, while it destroys all sense of authority together with the love of labor and of thrift.

Mrs. Gladstone. By Her Daughter, MARY DREW. Illustrated. New York: G. P. Putnam's Sons. \$4.00.

This biography of the great Prime Minister's wife has been written by the "home daughter" who was her parents' chief companion. Born in 1812, at Hawarden Castle, her father being Sir Stephen Glynne, Catherine grew up to be a beautiful, pious and accomplished woman and married William Gladstone July 25, 1839, when he was already well embarked on his political career. Her sister Mary was wedded at the same altar and at the same hour to Lord Lyttleton. Both couples had oldfashioned families, Mrs. Gladstone being the mother of eight children and Lady Lyttleton of twelve. From the first Mr. Gladstone made his wife his confidant and adviser in every detail of his political life and never regretted it. She was a thoroughly domestic woman, however, and found her chief happiness in her children. Much of the book is made up of passages from Mrs. Gladstone's diaries and of letters from and to distinguished people, not all of which are of much interest. Dr. Pusey wrote in 1870 to enlist Mrs. Gladstone's aid in a movement against the "extravagance" and "indecency" of woman's dress. "Why should fashion be all in the wrong direction?" he asks. But what would the good doctor say on the subject were he living now?

Mrs. Gladstone seems to have had all the social graces that a woman in her position required. "No matter where she was or where she went, nothing could remain dull or stupid. . . . She always seemed to raise the temperature of a room, morally and physically. . . . While her love and pity were all-enfolding, her gaiety, the airy grace of her movements, were all infectious." Mr. and Mrs. Gladstone lived to observe the golden jubilee of their wedding which was celebrated with numerous grandchildren around them. Mr. Gladstone passed away on Ascension Day, 1898, and after about two years of loneliness

his widow died too, and was buried beside her husband. The obsequies, as Mrs. Drew remarks, seeming more like a "wedding than a funeral."

W. D.

Catholic Beginnings in Kansas City, Missouri. An Historical Sketch. By Gilbert J. Garraghan, S. J. Chicago: Loyola University Press. \$1.25.

By writing this excellent account of the Catholic pioneers of Kansas City, Father Garraghan has placed deeply in his debt the students of this country's church history. Francis Gerseau Chouteau, a Catholic trader, made at Westport Landing, in 1821, the first settlement in the future Kansas City. Though Father Charles De La Croix, on a journey he took to the Kansa Indians in 1822, may have ministered to the Chouteaus' little Creole colony, the first priest who is known with certainty to have visited the settlement was Father Joseph Lutz, who was there in 1828. Five years later Kansas City had in Father Roux its earliest resident priest, whose valuable and interesting letters to Bishop Rosati on the outlook for Catholicism in Western Missouri the author quotes liberally. In the spring of 1834 Father Roux celebrated Mass publicly for the first time in a house which the Chouteau family secured as a church. From 1835 to 1846 it was the Jesuit Fathers who had charge of the Kansas City Catholics. The renowned founder of the Missouri Province of the Society of Jesus, Father Van Quickenborne, who came to evangelize the Kickapoo Indians, first visited Kansas City on July 3, 1835, and periodically during the following year he supplied the spiritual needs of the settlement. About 1839 "Chouteau's Church" began to be known as that of "St. Francis Regis" and in 1840 it had in Father Nicolas Point its first Jesuit resident pastor. He has left a voluminous record of his missionary experiences and the author translates and publishes the interesting chapter describing Father Point's work in Kansas City. Until 1846 the Church of St. Francis Regis was served by Jesuit missionaries from Sugar Creek, then came Father Donnelly, a newly ordained Irish priest, who exercised his ministry without interruption till his death in 1880. Father Garraghan's interesting sketch is thoroughly documented and well

BOOKS AND AUTHORS

Canadian Orangeism .- The Catholic Mind for May 22 contains a "strictly confidential" letter sent to the Orangemen of Canada by their "Joint Legislation Committee." The interesting document tells the loyal members of the lodges how "to watch Rome and her emissaries," in order that no "Catholic should be in charge of important papers or in a position where he can favor people of his own race or creed," that a "systematic campaign" must be begun for the inspection of every convent, nunnery, monastery and other secret places" where "men and women are immured," and for the "removal of priestly rule" in Quebec. The second article, which is very timely owing to the beatification, this month, of Ireland's martyred Primate, gives "Blessed Oliver Plunket's Last Words." The saintly prelate cleared himself of the seven false charges made against him, but the Lord Chief Justice who sentenced him to death declared: "The bottom of your treason was your setting up your false religion. . . . A greater crime there cannot be committed against God than for a man to endeavor to propagate that religion." The issue ends with a glowing tribute to the life and character of St. Joan of Arc by Father Reville.

Spring Humor.—Edward Streeter, the author of "Dere Mable," now has his hero back in "civies" and in a book appropriately entitled "As You Were, Bill!" (Stokes, \$1.00) a series of letters from Bill himself confides to his sweetheart

what a hard time he had getting a satisfactory job. But Bill was more amusing as a "rookie." Mr. Breck continues to furnish the pictures.-Henry A. Shute is a New England judge who relieves the tedium of the bench by writing "diaries." His latest book is called "The Real Diary of the Worst Farmer" (Houghton Mifflin, \$1.75) and describes the ludicrous adventures he had with unfamiliar domestic animals. But how difficult it is to be funny for 277 pages! B. Morgan Dennis furnishes a dozen good pictures.--Ellis Parker Butler observed the golden jubilee of his first appearance on this planet by writing a pleasant essay called "How It Feels to be Fifty" (Houghton Mifflin, \$0.75). "At twenty," he avers, "my life was a feverish adventure, at thirty it was a problem, at forty it was a labor, at fifty it is a joyful journey well begun."----Margaret Prescott Montague's "England to America" (Doubleday, Page), a prize short-story with artistic humorous touches but a pathetic ending, skilfully tells why Lieutenant Shipworth Cary, an American aviator, found "Chev" Sherwood's family, of Bishopscombe, England, so hard to understand. It is an excellent story just fifty-two small pages long-and costs a dollar!

New Fiction.- "Abbotscourt" (Kenedy, \$2.00), John Ayscough's latest novel, has for its central figure the beautiful Catholic daughter of a dissolute and impoverished baronet. On his death-bed he commits her to the care of his cousin, the Rev. Dr. Thomas Abbot, a Low Church clergyman, with a wife and children. The story begins well with descriptions of the two families, of Eleanor's ne'er-do-well brother's doings, and of the impasse that follows the declaration of her faith, part of the story, however, does not appear to be quite up to Mgr. Bickerstaffe-Drew's high standard, for there are many improbabilities brought in and inartistic devices are employed in order to lead the fair Eleanor to the happy end of her troubles. "Invincible Minnie," (Doran, \$1.90,) by Elizabeth Sanxay Holding, is a first novel, dealing with the adventures of a snob, who is crude, selfish in the extreme and without a trace of the sense of shame. She steals her sister's fiance, and under stress of poverty, resorts to bigamy and persuades her husband to live under the roof of the man who believes himself her husband. Yet the reviewers are praising the book.—Joseph C. Lincoln's "The Portygee" (Appleton, \$2.00) is another of those Cape Cod stories, which have already won for their author an assured place among the best of contemporary American novelists. Like its predecessors, it is saturated with the atmosphere, traditions and characteristics of the quaint old New England life, and this feature, even apart from the story itself, makes it well worth reading and gives it a permanent value. With rare skill and rarer sympathy, Mr. Lincoln has penetrated beneath the gruffness of exterior hardness, and pictured the half-ashamed tenderness of heart, which for all its deliberate suppression will not be denied, although it never fully discards its mask. The old sea-captain, and his half-foreign grandson are very well drawn, and the processes by which the Cape Cod blood triumphs over the alien strain in the boy, and affection over prejudice in the man are described with a sureness of touch and a plausibility which are better than anything Mr. Lincoln has previously done.

Little Books of Piety.—Mrs. Armel O'Connor has done well in bringing together her six short papers on "A Girl's Ideals" (Magnifica' Publishing Co., Manchester, N. H., \$1.00) supplemented by the Rev. Dr. Kitchin's discourse on "Catholic Girlhood" and Father P. J. Scott's on "The Ideal of Womanhood." Catholic "tweenies" will find the book full of sage counsels on "The Lover," "The Home," "Children," "Motherhood," "Work," "Prayer," and "A Girl's Ideals." It is a suitable

present for the convent-school graduate.—Father Garesché has put into a new ascetical book called "Your Own Heart: Some Helps to Understand It" (Benziger, \$1.25) two-dozen papers and editorials that appeared originally in the Queen's Work. The chapters treat of such practical matters as "One's Avocations," "The Virtue Irresistible," "For What Shall We Pray?", "The Apostolate of Protest," etc .-- J. Godfrey Raupert's pamphlet, "A Matter of Life and Death," (Catholic Union Store, Buffalo, \$0.15) well summarizes the Divine plan of redemption, explains how the Church applies to souls the fruits of Our Lord's death and puts the question: "How shall we escape if we neglect so great salvation?"---"The Christian Historic Witness" (Unity Pub. Co., Grand Junction, Iowa, \$0.10, \$5.00 a hundred) is a good piece of Catholic apologetic in the form of a dialogue between a Protestant preacher and a Chinese mandarin, the latter proving on the minister's own admissions that the Catholic Church is the only true one .-- "The Martyrs of Uganda" (Catholic Truth Society, Bergen St., Brooklyn, \$0.05) tells in its thirty pages the martyrdom in the heart of Africa of the twenty-two servants of God, who will be ranked on June 6 among the Blessed, Charles Luanga, Mathias Murimba and their companions, who were cruelly put to death for the Faith almost forty years ago by a petty African tyrant Mwanga. The booklet makes inspiring reading. The black boys and young men who died for the Faith, most of them by the slow torture by fire, are of the same stock as the martyrs under Nero and Domitian. With that true democracy of Christ that knows neither bond nor free, but recognizes only one genuine title to honor, the virtues of the soul, the Church now enrolls these slaves of yesterday among her saints.

A New Jesuit Quarterly .- The first issue of Biblica, a quarterly magazine published by the professors of the Pontifical Biblical Institute of Rome in collaboration with other Scriptural scholars, more than fulfills the high promises made for it in advance notices. Some idea of the extent to which it taps the learning of the Catholic world may be gained from the fact that it is written in six languages: Latin, Italian, Spanish, French, English and German, while Greek and Hebrew appear frequently in its pages. The contributors are experts in their different lines and men of international reputation. The articles are widely varied in character, strictly Scriptural, and marked by profound erudition and scholarship. Their appeal is to those who are interested in the higher planes of Biblical learning. Father Vaccari discusses the theory in favor in the exegetical school of Antioch, Father Frey proves that "Vita," in the Gospel according to St. John, has a supernatural character, begun in this life by faith and grace and completed in the future life by the beatific vision. There are philological and exegetical discussions of Scriptural words and phrases, among which Father Power's article, "A Study of the Hebrew Expression, 'Wide of Heart'," deserves particular mention. Carefully written reviews of important books follow, and a chronicle of interest to Scriptural scholars. The most striking and certainly not the least useful feature of the quarterly is its bibliographical index, which professes, as far as such a thing is possible, to give notice of the important publications relating to Biblical subjects that have appeared in any language during the year 1919. This index, which runs through thirty-one pages, includes non-Catholic as well as Catholic periodicals, encyclopaedias, books and articles, but is without critical comment. Exegetes, both within and without the Church, should not fail to make Biblica's acquaintance, and it is safe to say that on its first reading they will find the quarterly indispensable. The annual subscription is twenty Italian lire and communications should be sent to the Editor of Biblica, Pontificio Istituto Biblico, Piazza Pilotta 35,

ECONOMICS

"Stabilizing the Dollar"

A RETORT in kind is invited by Professor Irving Fisher when he attempts to quash condemnation of his well-advertised program by charging that, "Only those who wish to retain existing evils, confusion, discontent, and suspicion in order to make use of them to further their own pet plans can oppose stabilizing the dollar." To prove that a stabilized dollar would intensify existing evils, but might, by deception, lessen confusion, discontent and suspicion, is the burden of this paper. In this criticism it is freely granted that the stabilized dollar would be twice as beneficial to those who compose the Chambers of Commerce throughout the country, who are backing the proposal, as Professor Fisher claims it to be.

Just as other units used in commerce have been standardized. so also should the unit of power to purchase goods, is among the preliminary grounds presented for accepting the theory. But when the size of the present gold dollar is fixed, as it is now, its value or purchasing power is as standardized as it is possible to make it. It is because each dollar that is spent contains its proportionate share of the price of the goods that the Government uses, and other charges, besides, that the value of the dollar appears less. But as a matter of fact, the gold in the dollar has increased in value during the past six years; because the money-cost of living of the miners has increased, and also the mine owner's taxes, both of which charges appear in the price of gold, or the value of gold.

England, though, has subsidized the production of gold, at the expense of the American people, and the subsidy does not appear in the price of the gold she sells in this country in competition with the product of our mines. Other producers have some protection against the foreigner, but there is no import duty on gold. Gold does not pay even the "cost of the market." That is, gold produced in this country has had to contribute at least ten per cent of its value to the support of national, State and town governments. Imported gold when it arrives here has not paid a penny tax to this country.

THE THEORY OF STABILIZATION

THE general theory of stabilization is entitled to but little consideration when it is made known that it is not designed to control inflation or deflation of what is known as the dollar, but is to act merely as a measure of its variation from "par." And, further, it is admitted that the standardization of the dollar can only approximate the accuracy of the "Index

Numbers," on which it is predicated.

The general proposition is this: If the dollar were stabilized at the present time, and if during the coming twelve months the purchasing power of the present-size dollar decreased to the extent that it would require twenty-five cents' worth of additional gold in the "subjective" dollar to buy what is now a dollar's worth of commodities, the increase would be effected by giving a paper dollar to the depositors of twenty-five per cent more gold at the mint than is now required to secure a dollar. (Gold would not be coined.) But though termed a dollar, it would of course be a dollar-and-a-quarter. And it would be as hard to earn as a dollar-and-a-quarter.

Professor Fisher puts it clearly when he says:

It does not matter whether the gold miner receives a high mint price and has to pay dearly for his machinery, labor, supplies, and other costs of operation, or receives a low mint price and can buy, his machinery, labor, and supplies more cheaply.

In other words, the miner cannot lose by the innovation of increasing the size of the dollar; so it is a foregone conclusion

that the public cannot gain.

The idea of stabilizing the dollar seems to have been prompted originally by a considerate feeling towards the "creditor class" and bondholders during the period of increasing prices as meas-

ured by gold. The professor would see to it that the creditor could not lose. He considers it a hardship that the creditor should get his pay in depreciated currency. But the high prices make it equally hard for the debtor to meet his aged obligations. The poor bondholder, too, is commiserated by the learned propounder of the plan. But he overlooks the fact that with the increase in the price of commodities the property represented by bonds tends similarly to increase in value.

It is a cause for thanksgiving that the interests of some capitalists, or at least some portions of their capital, are injuriously affected by high prices of commodities, as they form a foundation on which to raise a barrier against the permanent destruction of the social and economic well-being of the workers. If the present conditions did not hurt some capitalists there would be no mercy for the people.

MOTIVES BACK OF THE THEORY

BUT it is particularly now that the stabilized dollar has its illustrious boomers. Professor Fisher tells why, not perhaps inadvertently, but inconspicuously. He says:

we should drop back to the 1913 level of prices it would almost double the burden of our national debt, for the Government would have to repay dollars almost twice as big in purchasing power as the average of those which it borrowed at the five Liberty Loan dates.

What he means is that the bondholders would double their possessions. And since "money talks," it may be said that billions and billions of bonds are boosting for the stabilization of the dollar at its pre-war value. True, Professor Fisher does not favor so high a "par." But the bondholders are willing that he should do his missionary work in planting the seed of "stabilization" in the minds of the people. At the proper time the professor will be unable to make himself heard; the people will be told that the higher the purchasing power of their dollars the better. But here is the point: The workers will have to earn the highly stabilized dollar, while the bondholders, several corporations advertising their ownership of a hundred millions, have theirs already "earned."

To use the present value of a dollar as "par" would of course be ridiculous. But even that would be injurious to all classes of workers. As the Government lessened its expenditure, the saving would tend to go to the present possessors of money and government bonds; whereas all government expenditure has been at the expense of the workers, and the cessation of the spending ought to redound to their benefit entirely. That is, the workers should then get a general increase in wages, without there being an increase in the price of commodities.

WHAT "STABILIZATION" WOULD MEAN

S TABILIZING the dollar at any "par" at any time would tend to perpetuate the then standard of living of the workers; that is, their money wages would tend to buy but the same quantity of goods, though the productiveness of labor and capital be increased. Capital then, less abashed, could claim credit for, and therefore possession of, the additional product.

One can best understand Professor Fisher's general economic viewpoint by his statement of the difficulties he anticipates in having his proposal accepted, ostensibly in order to "stabilize" the dollar, but really to increase artificially its value and to make all capitalists more indifferent towards the extravagances of governments. He writes:

The millions of bondholders, creditors to the tune of hundreds of billions of dollars mostly growing out of the war, will have an interest in stopping inflation and creating contraction, while the debtor classes, including the governments and the taxpayer, will have an opposite interest. The conflict will be mitigated, of course, by the fact that the bondholder and the taxpayer are, to a large extent, one and the same person.

To a very large extent, the bondholder who is also a taxpayer is merely the collector of taxes, and he generally makes a goodly charge for his services. So the taxpayer who is also a bondholder, as soon as he realizes Professor Fisher's idea, will be among the strongest proponents of the "stabilized dollar."

M. P. CONNERY.

EDUCATION

Catholic Schools and the Flowing Tide

S CATTERED along the coast of Brittany are many rocky little harbors, shallow and reef-bound through half the day. During the hours while the tide is out, the Breton fishermen station their boats far at sea, leaving the jagged rocks in the harbors to be buffeted by the briny surf at their pleasure. But towards evening the tide rushing inland covers the reefs several fathoms deep, and it is then, when the rocks are made impotent, that the prudent mariners head their boats for port, well content to ride safely home on the flowing surf.

This reference to the Breton tides is not, as the reader might suppose, the prologue to a dashing sea tale, or to a Charles Warren Stoddard idyl of exotic coasts. My subject is rather the less picturesque one of education, but I begin with the tide for the reason that it suggests a comparison, and even a constructive policy, not without a certain timeliness and force, as I shall try to show.

CATHOLIC CIVIC USEFULNESS

G RATIFYING signs are multiplying of an increased appreciation of the civic usefulness of the Church. The splendid war work of the Knights of Columbus and the Catholic War Council made an excellent impression upon our non-Catholic countrymen; the comprehensive and constructive character of the Bishops' Pastoral has seemingly reinforced and extended the impression made by our war service. The comment of the secular press upon the Pastoral has been thoughtful and decidedly appreciative; better still, it has shown a truer understanding of the part which religion and moral education must play in solving the new economic and social problems of our day.

Undoubtedly the Bolshevist menace has directed attention as never before to the influence of the Church in promoting a sound social order. Thus, the Attorney-General of New York, testifying during the recent investigation of radicalism at Albany, declared that the two influences most potent in checking the spread of radicalism are the American Federation of Labor and the Catholic Church. The letter of commendation written by United States Attorney-General Palmer upon the publication of the Bishops' Pastoral has been widely circulated by the diocesan press, and is presumably familiar to the reader, yet a striking sentence or two may well be recalled. "It gives me pleasure," the Attorney-General wrote, "to commend the soundness and clear vision of these views (disapproving the use of violence in social reform) by the heads of the Catholic Church in the United States. They conform with remarkable exactness to the conclusions I have reached as a result of intimate contact with the Red radicals and revolutionists."

A tribute no less plain-spoken was recently paid to the influence of the Church by the editor of Collier's, writing on a very different topic:

Sensible Americans realize that the Catholic Church is a good deal of a bulwark of good citizenship at a time when we want men and women with a high sense of their obligations. We do not know how to name another organization which has stood so long in firm defense against flabby morals and doctrines of social fad and folly. The task of the agitator of men's rights is easy; the task of a teacher of

restraint and service is more difficult. The Catholic Church undertakes the more difficult task with a great organization and veteran skill

Now, curiously enough, while the Church rises steadily higher on the tide of public appreciation, Catholic schools are the object of direct attack in Michigan, with the menace of a like attack in several other States. There is here plainly a flaw in logic and a confusion of thought. Obviously, if the Church as a whole is a "bulwark of good citizenship" and a "defense against doctrines of social fad and folly," the same character must attach to the schools in which her citizenry is being trained. If the view of Attorney-General Palmer and the editor of Collier's is correct, then, by implication, Catholic schools can hardly be foes of the State and enemies to social progress.

CATHOLIC SCHOOLS AND SOCIAL PROGRESS

T is the task of Catholic educators, pastors, and parents to straighten out this confusion of thought. Misunderstanding of Catholic educational ideals is by no means a local affair, nor is it confined to the bigoted or unlearned, as is shown by the story which Dr. Kinsman, in his Salve Mater, has told us this spring. The good understanding of Catholic aims brought about in the field of social action through the war, should be utilized by Catholic educators to clear up the misunderstanding about the schools. To recur to the Breton tide comparison, it is missing a great opportunity not to take advantage of the rising tide of sociological appreciation to make known the civic worth of Catholic schools. The two causes should be linked up. Our parish schools should be made to appear what they truly are, training centers of civic virtues. There is need of a prudent program of publicity; a program which will anticipate the day of attack rather than wait until the air is thick with slanders and venomous charges.

Practically, what can be done? The full and official answer to this question Catholic educators are awaiting from the Welfare Council, whose educational committee, under the direction of Archbishop Dowling, is mapping out a publicity program. To this program the diocesan school superintendents, meeting in annual conference at Washington last January, pledged beforehand their co-operation. In the meantime, pastors and parents can be prepared for the inauguration of such a program. It is essential that they be led to see the advantage of riding the tide and of turning to account the publicity assets already acquired.

THE COMING PROGRAM

THE Welfare Council of the Knights of Columbus are engaged in a campaign for the establishment of social centers under Catholic auspices throughout the country. It is recognized that their evening schools, community centers, Americanization classes, and Boy Scout activities are doing a work of great social and civic value. What is needed is to extend this work to the Catholic school, and, so far as possible, to make it visibly and patently a parish center. Such an achievement would be an advertisement of civic usefulness that none could miss, besides filling a need justifiable in itself. Scout masters, social center workers, playground and gymnasium directors are all needed for Catholic schools, as well as the material equipment for such work, and these, which our Sisters and Brothers cannot easily furnish, could well come from Catholic social organizations. A zealous local council or even a single self-sacrificing individual, could do a great deal for both school and parish by assistance along these lines. Other methods of exhibiting the civic values in Catholic schools readily suggest themselves, but none, I venture to assert, which would yield quicker or more valuable LEIGH G. HUBBELL, C. S. C.

NOTE AND COMMENT

Bolsheviki as Foreign Missionaries

S AD but true is the comment of the "Maryknoller," who at sight of the present Bolshevist propaganda in the mission fields writes:

Throughout China, Japan, Korea, India, and the nations in the center of the Asiatic continent, subtle preachers of the gospel of hate have been sent forth to enslave the hearts of the inhabitants, before the Gospel of the Cross can win them for Christ. Several hundred Hindus are said to have been trained is Moscow for such service in India. Thousands of agents are in the Celestial Republic, and the bearers of the red flag hope to rouse the myriads of China to their cause.

A little sad, don't you think, that we are moving, oh! so slowly with the word of peace, while the champions of violence topple kings from their thrones and go on "foreign missions" by the thousands to spread their bloody tiding.

There is one thing we can praise without stint and envy in the Bolsheviki, and that is their amazing and undaunted energy. Could Catholics only learn to emulate it in the one supreme propaganda that is worth while.

The Fight with the Dragon

R EFERRING to the renewed propaganda of religious rancor and disturbance Supreme Knight James A. Flaherty of the Knights of Columbus, says:

There is increasing evidence that certain unscrupulous persons are bent upon reviving the ancient religious issues which we had all thought were settled once and for all by the union of Protestant, Jew, Catholic and non-believer during the war. This is nothing if not profiteering in religious prejudice. The attack seems to center on the Knights of Columbus. Heaven only knows the Knights have done everything in their power to serve their country. As our official history shows, 100,000 of our members served with the colors, and any American service man will testify to the K. C. record in home camps and with the A. E. F. and the navy. It is a pity that the persons responsible for the attacks upon Catholics and the Knights of Columbus cannot join with us in useful reconstruction work instead of attempting to set one class of citizens against another.

We may say that we have never shared the optimism of the Supreme Knight. The greater the services the Church may render the country, the more concentrated will also be the attacks upon her. The more prominent and useful to the public welfare any body of her members may come to be, the more they will be exposed to the calumnies of envy, the more they will be made the shining mark of religious bigotry and persecution. We do not fear this, but we must expect it. Patriotism never entered into the soul of the unclean beast that prowls about in the dark. The dragon stories of the Middle Ages were no myths, and there will be many a dragon for the brave Knights of our own day to battle with and to slay. That is no slight part of the noble service they are called upon to render.

The Great Catholic Internationale

Catholic Church and the Socialist Internationale, it is the Church alone that has stood the test of the war," says the New York Review. Precisely why the change from a monarchic to a republican government should, as the Review apparently believes, in some way imply "a diminution of influence for the Vatican" it is somewhat difficult to see, yet the fact is correctly indicated that the Church has "come out of the war with its power and prestige considerably increased." The Review is particularly impressed by the pliability the Church has shown under these supposed reverses. It is to be noted, however, that in none of the instances cited has the Church sacrificed one single principle. For the rest, it must be clearly understood that there can be for her

no political preferences. Her work is the salvation of souls, which can be accomplished equally well under any form of government that the people may lawfully choose. The Review continues:

The readiness with which the German Center party accepted coresponsibility for the Government with the Socialists affords a striking example of that elasticity which easily yields where resistance would bring on disaster. In Belgium also Roman Catholic Ministers sit in the Cabinet which counts Socialists and Liberals among its members. And in Italy Signor Nitti receives the support of the Roman Catholics newly organized as a political party. The universal fear of the red danger has facilitated this change in political conduct, as the other parties readily accepted the cooperation of the Catholics, who, as members of an international church, were better organized than they to oppose the spread of Communist tendencies.

munist tendencies.

The Vatican, therefore, could view with indifference its exclusion from the counsels of the Peace Conference. The veto of Italy, which prevented the Curia from being represented at Versailles, could not prevent its power from affecting the destinies of the new Europe. France had to recognize it officially by the resumption of diplomatic relations with the Vatican.

France has not "truckled to the Papacy," as l'Humanité remarked, but will consult her own best interests in renewing a sound friendship with the Vatican, while the British Government must also see the wisdom of this policy. The Church, "unlike the League, has a strong hold on the masses, and plays a real and effective part as a bond of union among the nations."

National Convention of Catholic Students

T is encouraging to note that the Catholic Students' Mission Crusade, whose second national convention will be held at Washington, D. C., August 6 to 8 of this year, now includes some ninety active units, with a membership of over 7,000 students. Great praise is due to the intelligent activity of Mr. Floyd Keeler, its field secretary, whose experience particularly fits him for organizing this work. It is hoped that all the seminaries, colleges and training schools throughout the country will soon have their own affiliated units in this national student organization. Such "units," as the affiliated societies are termed in the "Crusade," retain their autonomy, make their contributions to the agency of their own choice and report their activity quarterly to the central organization. The latter is now the official "mission aid society" for the promotion of missionary interest among the students of our Catholic institutions of higher learning, both in the United States and Canada. All honor to the youth of our land, with its buoyant enthusiasm that swept aside all obstacles to win its goal in the great World War! This same enthusiasm, supernaturalized, will carry it through even mightier obstacles to win the world for Christ. There is hope and promise of splendid achievement in this Catholic Students' Mission Crusade; and nobler and more glorious visions will fill the souls of these youthful Solons as they gather at Washington for their solemn deliberations, than might ever be deemed possible by their elders. And these hopes will not be vain.

"Sons and Daughters of Washington": Who Started Them?

S OME rather astonishing revelations concerning the activities of the so-called "Sons and Daughters of Washington," a secret anti-Catholic society pledged to fight Catholics, Knights of Columbus and Sinn Fein, to boycott Catholic business men and to introduce legislation against the Church, is given in a recent issue of the Brooklyn Tablet. Conspicuous in the movement is the A. P. A. leader Jay Forrest, who has succeeded in gathering large audiences and taking up generous collections, although Mr. Rourke, his chief lieutenant, complains that the Protestant clergy are not cooperating. "We wrote to every

minister in Greater New York," he said, "for the purpose of sending an organizer to get his parishioners lined up, but very few answered; most of them seem to be spineless on this anti-Catholic stuff." In Manhattan and the Bronx the "Sons" have about ten lodges.

The writer was admitted to Wycliffe Lodge, New York, and with 49 other candidates was asked to take an oath (with one hand on the American flag and the other on the Bible) that he would "never vote for a Catholic running for political office," and that whenever possible he would boycott Catholics in social and business life. After the degree was finished the regular order of business, presided over by the Master, was carried on. One could hardly believe the black ignorance and bitter prejudice manifested at this gathering of some 200. Catholics running for political office at the coming primary election, then nearly three weeks off, were denounced by name and the members were urged to ring doorbells to ensure bigotry's victory. Catholic schools were condemned and a measure was suggested that they be abolished. One member even went as far as to denounce an absent fellow-member for talking to a Catholic in public. Such lies and plots as took place at this meeting, and have taken place at the three meetings which the writer has attended since, are almost incomprehensible. Proscription, persecution, boycott, sabotage, all these weapons are employed with extraordinary deftness. The membership of this lodge is made up of middle-class people, some from the professional, political, industrial and other walks of life. Most of the men are either Masons or Orangemen, the women mostly Daughters of the Eastern Star, all have an intense hatred for Catholicity and an unmistakable affection for Great Britain. Undoubtedly the description of this lodge fits the others.

In seeking to explain the power behind this movement the writer of the article calls attention to the sensational statement in the London Express. September 28, shortly before the time of the Ulster ministerial delegation to the United States in which Lord Beaverbrook suggested the sending of a ministerial delegation to arouse religious antagonism, and after "stirring up this slumbering giant the American Sinn Feiners would be crushed as a cartwheel crushes a toad." He therefore urged that for this purpose the religious issue "be agitated" throughout the United States. Reference is made to a similar statement from Lord Northcliffe. The following additional facts are given:

(1) The "Cootes" arrived here in November. The first heard of the Sons and Daughters of Washington was in December. (2) The meetings at which the ministers spoke were "closed meetings" (entrance only by ticket), and at their meetings literature for the Sons and Daughters of Washington was distributed. (3) At least one dozen members of the organization have informed us that they first heard of the Sons and Daughters of Washington at the ministers' meetings.

Still other evidence is offered and a quotation is given from a London dispatch to the Christian Science Monitor, in which Coote, replying to a toast at the Masonic reception tendered the Ulster delegation at their return, said: "Freemasonry in the United States now realizes its part in preserving the civil and religious liberties of mankind from a hostile institution which is attempting everywhere to get control of the political machine." Whoever started this movement, the slime of the serpent is over the "Cootes."

The Oldest University West of the Mississippi

A NOTABLE comment this, taken from the St. Louis Mirror, edited by William Marion Reedy:

I cannot help but approve the campaign for a \$3,000,000 endowment of St. Louis University in celebration of the centennial of its foundation. It was at this institution that I was exposed to the excellent education provided by the Jesuit order, but, as must be apparent to all, without taking very virulently. The St. Louis University was making men here when this was an outpost in the wilderness. It was the first

educational foundation in what was the Purchase, after New Orleans. From its teaching ranks went out great missionaries to convert and pacify the aborigines. At an early period it set up law and medical schools the human output of which was the leaven of sound culture in a vast region now grown to an almost incalculable greatness. To the instruction in the liberal arts and sciences here came the youth from the utmost reaches of the penetration of civilization in those early times, and leaving the college they became the builders of states*and the framers of social and governmental polity. The university was never sectarian in its patronage. Thousands of young men of faiths other than Roman Catholic attended and were not made the victims of an insistent religious propaganda. For an hundred years the work has gone on, and the lives of the men the university sent out have shown that the work was supremely good. They were the winners of the west to those things which alone make material development and progress worth while. Now St. Louis University needs \$3,000,000 to carry on in accord with the needs of the country in an educational way. The old education will be supplemented by the new. To the education of arts and letters is added that of law and medicine on a modern scale and scope, and likewise in business and commerce. The establishment is full, rounded and complete. The Campbell bequest of millions will not be available for maybe sixty years and until it is available the institution must be built up to preparedness to take advantage of that generous benevolence.

Reference may be made in this connection to a great St. Louis University Centennial Pageant, "Alma Mater," to be given May 20-22, allegorically representing the life of the university and its influence on the city and the educational situation of the Mississippi Valley. The production will be under strictly professional direction and there will be over 400 people in the cast.

Another Tribute to the Catholic Chaplain

SIR PHILIP GIBBS in his recent book, "Now It Can Be Told" writes as follows of the impression he received from the Catholic chaplain's work at the front:

Catholic soldiers had a simpler, stronger faith than men of Protestant denominations, whose faith depended more on ethical arguments and intellectual reasonings. Catholic chaplains had an easier task. Leaving aside all argument, they heard the confessions of the soldiers, gave them absolution for their sins, said Mass for them in wayside barns, administered the Sacraments, held the Cross to their lips when they fell mortally wounded, anointed them when the surgeon's knife was at work, called the names of Jesus and Mary into dying ears. There was no need of argument here. The old Faith which has survived many wars, many plagues, and the old wickedness of men was still full of consolation to those who accepted it as little children, and by their own agony hoped for favor from the Man of Sorrows who was hanged upon a cross, and found a mother-love in the vision of Mary, which came to them when they were in fear and pain and the struggle of death. The padre had a definite job to do in the trenches and for that reason was allowed more liberty in the line than other chaplains. Battalion officers, surgeons, and nurses were patient with mysterious rites which they did not understand, but which gave comfort, as they saw, to wounded men; and the heroism with which many of those priests worked under fire, careless of their own lives, exalted by spiritual fervor, yet for the most part human and humble, and large-hearted and tolerant, aroused a general admiration throughout the army. Many of the Protestant clergy were equally devoted, but they were handicapped by having to rely more upon providing physical comfort for the men than upon spiritual acts, such as anointing and absolution, which were accepted without question by Catholic soldiers.

Is it very wonderful, after all, that many a Protestant soldier who saw his Catholic comrades dying in the way just described, was eager to enter a Church that could make her children's last moments so peaceful and consoling?